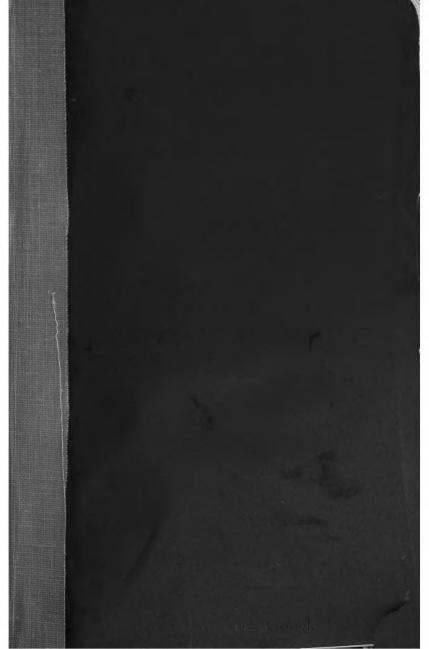
Library of



Princeton University.

Elizabeth Houndation.



HANDBOOK FOR TRAVELLERS

IN

CONSTANTINOPLE, BRÛSA, AND THE TROAD.

HANDBOOK FOR TRAVELLERS

IN

CONSTANTINOPLE,

BRÛSA, AND THE TROAD.

WITH MAPS AND PLANS.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.
1900.

WITH INDEX AND DIRECTORY FOR 1907.

THE ENGLISH EDITIONS OF MURRAY'S HANDBOOKS MAY BE OBTAINED OF THE FOLLOWING AGENTS.

Belgium, Holland, and Germany.

AIX-LA-

| AIX-LA- | MAYER. | HAMBURG . | . MAUKE SOHNE. |
|--|---|--------------------------|--|
| CHAPELLE . | S MALDE. | HEIDELBERG | . MOHR. |
| AMSTERDAM | . ROBBERS. | LEIPZIG . | . BROCKHAUS TWIETMEYER. |
| ANTWERP . | . MERTENS. | MANNHEIM . | . BENDER LOFFLER. |
| BADEN-BADEN | | MUNICH . | . ACKERMANN.—KAISER. |
| | · AAAA. | MUNICH . | . SCHRAG.—ZEISER. |
| | . ASHER. | NURNBERG . | . SCHRAG.—ZEISER. |
| BRUSSELS . | . KIESSLING. | NÜRNBERG . PESTH | . HARTLEBEN.—RATH. |
| CARLSRUHE. | . A. BIELEFELD. | ROTTERDAM | . KRAMERS. |
| COLOGNE . | . DUMONT-SCHAUBERG. | STRASSBURG | . TRÜBNER. |
| DRESDEN | DIPPON | STUTTGART . | . TRÜBNER. |
| PRANKROS | | DIOIIGAAI. | . SCHIMPFF. |
| ZAZNAJUBI | . JUGEL. | TRIBSTE . | . SURIMETER. |
| GRATZ . | . PIERSON. . JÜGEL. . LEUSCHNER AND LUBENSEY. | VIENNA . | . GEROLD.—BRAUMÜLLER. |
| THE HAGUE. | . Kijhoyf. | WIESBADEN. | KREIDEL- |
| | Switz | erland. | |
| BALE | . GEORG.—AMBERGER. | NEUCHATEL. | . GERSTER. |
| | . GEORG.—ARBERGER. | MEUCHAIEL. | |
| BERNE . | . SCHMIDT, FRANCKE AND CO. | SCHAFFHAUSEN | . HURTER. |
| | -JENT AND REINERT. | SOLEURE . ST. GALLEN. | . JENT. |
| COIRE . | . GRUBENMANN. | ST. GALLEN. | . HUBER. |
| CONSTANCE. | . MECK. | ZURICH . | . ALBERT MÜLLER CÄSER |
| | . SANDOZ H. GEORG. | | SCHMIDT MEYER AND |
| | . ROUSSY. | 1 | ZELLER. |
| | | Į. | ERULBA. |
| LUCERNE . | . GEBHARDT. | 1 | |
| | Ita | aly. | |
| BOLOGNA . | 7 A WICKELL I | PARWA | . FERRARI AND PELLEGRINI HOEPLI LUINI.—RAPETTI SPITHÖVER.—PIALE.—MODES AND MENDEL.—LOESCHER. |
| TI ODEWCE | * LANCOURD AND CHARMS | Dro. | . PRESENT AND I BOUNGMENT. |
| FLORENCE . | . LOESCHER AND SEEBER | PISA | . HOEPLI. |
| | FLOR AND FINDEL. | PERUGIA . | . LUINI.—RAPETTI. |
| GENOA . | . A. DONATH.—BEUF. | ROME | . SPITHÖVER.—PIALE.—MODES |
| LEGHORN . | . MAZZAJOLI. | 1 | AND MENDELLOESCHER. |
| LUCCA . | . BARON. | SAN REMO . | . SOUIRE. |
| WANTITA | . MONDOVÌ. | STEWA | ONORATO POPPI |
| WILLY | . MONDOVI. | SIBNA . | AND MENDEL, LORSCHER. SQUIRE. ONORATO PORRI. CARLO CLAUSEN. ONGANIA. TEDESCUI AND DELICKED |
| MILLAN . | . HOEPLI. | TURIN | . CARLO CLAUBEN. |
| MODENA . | . SARASINO. | VENICE . | . ONGANIA. |
| NAPLES . | . E. PRASS. | VERONA . | . TEDESCHI AND DRUCKER. |
| LUCCA MANTUA MILAN MODENA NAPLES PALERMO | . PEDONE. | | |
| | Fra | ince. | |
| | | | |
| | . MÜLLER.—FERET.—ROBIN. | ORLEANS . | . PELLEGRIN. |
| BOULOGNE . | . MERRIDEW. | PARIS . | . GALIGNANI. — BOYVEAU. — |
| CAEN | . Massif.—Brulfère | | BRENTANO. |
| CANNES | ROBATIDY | PATT | . LAFON MICHAUD.—GEOFFROY LESTRINGANT CHEVALIER. |
| CHEDBOUDC | UPVDY WARCHING | Dente. | WIGHT TO CHOPPION |
| CHEADOURG. | . HEREI.—MARGUERIE. | ALIMO | . Alchaud.—Groffaul. |
| DIEPPE | . LE BLANC.—RENAUX. | ROUEN . | . LESTRINGANT. |
| DINAN . | , DUVAL. | ST. ETIENNE | . CHEVALIER. |
| GRENOBLE . | . DREVET.—GRATIER. | ST. MALO . | . COMI. |
| LILLE. | . OUARRÉ. | TOULON . | . MONGE. |
| LYONS. | AYNE SCHRURING WERA | TOULOUSE | . GIMET. |
| MARSEILLES | CAMOIN PRÈRES WEINIED | TOURS. | . GEORGET. |
| WICE | CATIONANI | | |
| RICE | MERRIDEW. MASSIF.—BRULFÈRE ROBAUDY. HENEY.—MARGUERIE. LE BLANC.—RENAUX. DUVAL. DEVET.—GRATIER. QUARRÉ. ATRÉ.—SCHEURING.—MÉRA. CAMOIN FRÈRES.—MEUNIER. | | |
| | Spain and | d Portugal. | |
| GIBRALTAR | . STATIONERY DEPÔT. | MALAGA . | . GARCIA TABOADELA. . SAM. B. CALDWELL. |
| | LEWTAS. | SEVILLE - | . SAM. B. CALDWELL. |
| | ADRIAN ROMO. | | |
| | Russia, Sweden, Der | nmark and N | Dent Ratio |
| | | | |
| ST. PETERSBURG | . WATEINS. | CHRISTIANIA | . BENNETT. |
| MOSCOW . | . GAUTIER DEUBNER LANG. | COPENHAGEN | . G. C. URSIN.—HÖST. |
| | CAMOIN. | STOCKHOLM | . SAMSON & WALLIN.—FRITZ. |
| | | | |
| Malta. | | slands. | Constantinople. |
| CRITIENWA | tson. corfu . j. | W. TAYLOR. | WICK AND WRISS. |
| | Cmassa | | Carino |
| | Greçoe. | | Cairo. |
| ATHENE | KARL WILBERG. | G. G. ZA | CHARIA.—CH. LIVADAS.— C. HORNSTEIN. |

India.

PREFACE.

THE great changes that have taken place in TURKEY within the last few years have rendered necessary a new Edition of the Handbook.

Owing to the labour of revision it has been found impossible to complete the portion of the Handbook for Turkey in Asia relating to Anatolia and Mesopotamia so soon as was anticipated, and therefore the descriptions of Constantinople, Brûsa, and Troy are now published in a separate volume for the convenience of a largely increasing number of travellers. The text has been rearranged and to a large extent rewritten. The map of modern Constantinople has been revised; new maps of Ancient Constantinople, the Bosporus, the Dardanelles, and the Plain of Troy have been prepared, and plans of some of the more interesting churches and mosques at Constantinople have been added. Special attention has been paid to the antiquities of Constantinople; Brûsa and Nicæa are described fully for the first time; and a description is given of the Anatolian Railway as far as it has been opened for traffic. In the Introduction will be found a short sketch of the Osmanli Empire, which it is hoped will enable the traveller to understand some of the peculiarities connected with its organisation and administrative system. new feature in the Handbook is the Index and Directory, which contains lists of hotels and tradespeople, sailings of steamers, tariffs of prices, and other necessary details.

6,495,6 FEB 151918 3940818

Although the Editor has gone over the greater part of the ground in person, he has taken great care to secure accuracy and practical utility by obtaining the assistance of friends who are either resident in the country, or have visited it during recent years. He is deeply indebted to his comrades, colleagues, and friends for the valuable aid they have afforded him, and he feels that without their assistance the work would have been impossible.

The map of Ancient Constantinople has been prepared by Professor A. van Millingen, of Robert College, who has also contributed the description of the antiquities of the city, and revised all that relates to it and to the Bosporus. Troy has been revised by Mr. Frank Calvert, United States Consul at the Dardanelles, and Brûsa by Mr. A. Scholer, British Vice-Consul at that place.

C. W. WILSON.

December 2nd, 1892.

The Handbook has been revised, and that portion relating to the Imperial Museum rewritten; and the Editor has to express his thanks to the friends who have so readily afforded him assistance. To Professor van Millingen he is specially indebted for a revision of the Map of Ancient Constantinople, and of all that relates to the antiquities of the city.

c. w. w.

April 1900.



CONTENTS OF PART I.

INTRODUCTION.

Introductory Remarks . . . Routes from England to Turkey

Railways . . .

PAGE

[1]

| [7] [7] |
|------------------------|
| 71 |
| |
| [9] |
| [0] |
| [3] |
| 28] |
| |
| |
| |
| GE |
| 21 |
| 22 |
| 58 |
| 91 |
| 11 |
| 15 |
| |
| |
| GE |
| |
| |
| 97 |
| |
| 39 |
| 22 2 2 2 1 1 1 c c c s |

MAPS AND PLANS.

| | | | | | | | | | | PAGE |
|---------|------------------|---------|-------|--------|-------|---|-----------|-----|--------------|------------|
| Plan of | Constantinople | showi | ng A | ncient | Sites | | in pocket | at | begin | ning. |
| •• | Pera and Const | tantino | ple | | | | • | to | face | 10 |
| Section | through the Wa | lls of | Theo | dosius | II. | | • | | • | 32 |
| | Mosque of S. Sc | | | | | | | to | fa ce | 46 |
| ,, | Church of SS. 8 | Sergiu | s and | Bacch | nus | | | | | 50 |
| " | Kahriyeh Jami | | | | | | | | | 52 |
| 22 | Mosque of Sule | iman l | [, . | | | | | | • | 5 9 |
| •• | Bosporus . | | | • | | | | to. | face | 9 3 |
| Map of | Sea of Marmara | | | | | | | , | , | 118 |
| Plan of | Brûsa . | | | | | | | 9 | , | 124 |
| Map of | Dardanelles | | | | | | • | , | , | 139 |
| • | the Plain of Tro | v. | | | | , | | , | , | 14; |

THROUGH SERVICES

BETWEEN

LONDON AND CONSTANTINOPLE.

THE ORIENT EXPRESS.

There is a daily Train de Luxe between London and Budapesth, both $vi\hat{a}$ Paris and $vi\hat{a}$ Ostend. From Budapesth the service is continued on three days of the week, viz., Sunday, Tuesday and Thursday, $vi\hat{a}$ Belgrade; and twice a week, viz., Wednesday and Saturday, $vi\hat{a}$ Bucharest.

TIME TABLES.

1. LONDON TO CONSTANTINOPLE.

| LONDON (C | har I | ing)o. | Χ. |) v | iâ : iû | Dov Fol | er kes | ton | e . | dep. | 9 10 | 0 | a.m. |
|-----------------|------------|------------|-----|-----|------------|------------|-----------|-----|-----|------|---------|----|------|
| PARIS (Est |) | | | | • | • | | • | | ,, | 7 | 8 | p.m. |
| Deutsch-Avr | | ırt | • | • | | • | | • | • | arr. | | | a.m. |
| Do. (G. Cust | do. oms | | Cen | | | | • | • | ٠ | dep. | 1 | 53 | |
| Strasburg . | | • | | | | | | | | ,, | 3 | 19 | ,, |
| Munich . | | | | | | | | • | | ,, | 10 | 28 | ,, |
| Salzburg . | | | | • | | | | | • | ,, | 12 | 49 | p.m. |
| VIENNA (V | Vest | bal | hn) | | | | | | | arr. | 5 | 50 | ٠. |
| Do. | | do. | | | | | | | | dep. | 6 | 10 | ,, |

Connection from London, viû the Ostend-Vienna Express, see page xi.

| , | 0 000 | · · · · · · - - | |
|-----------------------------|---|---------------------------------|--|
| (| Vid Belgrade. | | Viû Bucharest. |
| Daily | VIENNA (Staats.) dep. Pozsony ,, Budapesth (West.) arr. | 6 46 p.m. 7 55 ,, 11 0 ,, | VIENNA (Staatsb.) dep. 6 46 p.m. 7 55 ,, GBUDAPESTH . arr. 11 0 ,, |
| Sun., Tues., Thurs. | } Do dep. | | BUDAPESTH dep. 11 30 ,, |
| ĺ |) /Szabadka ,, | 2 51 a.m. | Szegedin , 2 49 a.m. Temesvar , 4 43 , Herculesfurdo , 8 28 , |
| Wednes- Fridays. | Zimony ,, Belgrade arr. Do dep. | 5 42 ,, 5 50 ,, 6 0 | Orsova ,, 8 59 ,, Verciorova (Cus- |
| 78, W | Tzaribrod (E. E. T.) arr. Do dep. | 2 12 p.m. 2 18 ,, | toms) arr. 10 7 , Verciorova (E. E. T.) dep. 10 17 , Turn-Severin . arr. 10 37 , Creiove den 1 12 p m |
| Mondays, days and l | Sofia arr. Do dep. Sarambey | 4 34 ,, | m California dep. 112 p.m. |
| 7.0 | Philippopoli ,, | 9 37 ,, | Pitesci 4 16 ., BUCHAREST arr. 6 5 ., |
| urs., sat. | Mustapha Pacha . arr. D. do. dep. Andrianople . arr. | l 40 ,, | Do dep. 6 15 ,, CONSTANTZA arr. 11 0 ,, Do dep. 11 30 ,, |
| Tues., Thurs., & Sat. | Do. dep. | 2 38 ,, | CONSTANTINOPLE arr. 11 30 a.m. |

LEAVING CONSTANTINOPLE MONDAYS, WEDNESDAYS AND FRIDAYS.

CONSTANTINOPLE dep. 1 48 p.m. Wed. (Eastern European Time) Andrianople . Mon., Do. dep. 10 0 . .. Mustapha Pacha 10 59 99 Philippopoli arr. 2 32 a.m. 2 39 dep. Tuesdays, Thursdays, and Sarambey arr. 3 52 29 dep Do. 29 Sofia . arr. Do. dep. 8 Zaribrod 8 52 arr ., Do. (C. E. T.) dep. 8 ., Nisch arr. 10 53 Do. dep. 10 58 BELGRADE 4 8 arr. p.m. dep. 4 17 Do. " Zimcny (Semlin) 4 26 Szabadka (from Bosnia),, 7 32 Budapesth (West.) . arr. 10 55 . dep. 1 0 a.m. Pozsony 5 39 VIENNA (Staatsb.) 7 10 air.

LEAVING CONSTANTINOPLE ON TUESDAYS AND SATURDAYS.

| - | | | | | |
|-------------------------|----------------------------|--------|----------|----|-------|
| Tues. | CONSTANTINOPLE | dep. | 10 | 0 | a.m. |
| Tu | CONSTANTZA | arr. | 10 | 0 | p.m. |
| | / Do. (E. E. T.) | dep. | 2 | 20 | a.m. |
| | BUCHAREST | arr. | 7 | 20 | 1000 |
| S | Do | dan | 1 | 20 | |
| 2 | | dop. | | 00 | ** |
| Sc | Pitesci | " | - 9 | | |
| ne ne | Slatina | 99 | 10 | 21 | 21 |
| T | Craiova. | 277 | 12 | 39 | p.m. |
| Sundays and Wednesdays. | Turn-Severin | | 3 | | |
| - | Verciorova | orr | - 0 | 95 | |
| 7 | | | | | 20000 |
| == | Do | dep. | 3 | 45 | 29 |
| T. | Orsova (Customs) | 0.34 | | | |
| 5 | (C. E. T.) | arr. | 2 | 55 | |
| de | Orsova | | | | |
| = | Horonloofundo | ac P. | | 45 | |
| Si | Herculesfurdo Temesvar | " | | | 22 |
| | | | 8 | | . 10 |
| 22.2 | Szegedin | 22 | 9 | 50 | 22 |
| 25 | | | | | |
| PO | BUDAPESTH (Ouest) | arr. | 12 | 50 | a.m. |
| EH! | | | | | |
| | 1)0. do. | Gep. | 1 | 0 | ** |
| Daily | POZONY (Pressburg) Do. do. | arr. | 5 | 33 | ** |
| 3 | Do. do. | dep. | 5 | 39 | 2 37 |
| A | VIENNA (Staatsb.) | arr | 7 | 10 | |
| 7 | (Duantino) | ALC: U | Chicago. | -0 | + 22 |

Connection to London also viâ the Ostend-Vienna Express, depart 10.45 a.m. See 1 age xi.

| | CONTROL LANGE |
|-------------------------------|---------------|
| VIENNA (Westb.) (C.E.T.) dep. | 8 30 a.m. |
| Linz ,, | 11 40 ,, |
| Attnang ,, | 12 45 p.m. |
| Salzburg | 2 9 ,, |
| Munich ,, | 4 55 ,, |
| Strasburg , | 12 11 a.m. |
| Igney-Avricourt | |
| (F. Customs) (F. T.) | 1 15 ,, |
| Chalons-sur-Marne* ,, | 4 57 ,, |
| Epernay dep. | 5 24 a.m. |
| PARIS (Est) arr. | 7 33 ,, |
| | |

* The train leaves Chalons - sur - Marne for London, viâ Boulogne at 5.37 a.m.; arrive at London at 3.45 p.m.

EXAMINATION OF LUGGAGE BY THE ORIENT EXPRESS.

JOURNEY FROM PARIS TO CONSTANTINOPLE.—German Frontier-DeutscheAvricourt.—The examination of large luggaze takes place during the stoppage of the train; in
the Guard's Van, if it is not too full, otherwise in the Custom House. The smaller parcels and
bags are examined in the compartments. Austrian Frontier-Simbach.—The examination of
all luggage takes place on the journey between Simbach and Wels. Servian FrontierBelgrade.—The examination of all luggage takes place on the journey between Belgrade and
Nisch. The luggage for Salonika is always visited tefore the arrival at Nisch, as it is
necessary to change for Salonika. Bulgarian Frontier-Tzaribrod.—The luggage is examined
on the journey between Tzaribrod and Hermanly. Turkish Frontier-Mustapha-Pacha.—
The small luggage for intermediate stations is examined during the stoppage of the train at the
station. The large luggace registered through is not examined before arrival at Constantinople.

JOURNEY FROM CONSTANTINOPLE TO PARIS.—Turkish Frontier-Mustapha-Pacha.—The smaller luggage is examined during the stoppage of the train. The large luggage is examined at Constantinople before the departure of the train, and arrives at Mustapha-Pacha under seal. Bulgarian Frontier-Hermanly.—The luggage is examined the journey between Hermanly and Tazribrod. Servian Frontier-Pirot.—The luggage is examined on the journey between Pirot and Belgrade. Austro-Hungarian Frontier-Semlin.—The luggage is examined on the journey between Semlin and Szabadka. If there is a great deal of large luggage for Budapesth and Vienna, it is sealed up and not examined until the arrival at those cities. German Frontier-Simbach.—The luggage is examined on the journey between Simbach and Munich. French Frontier-Igney-Avricourt.—The small hand baggage is examined in the compartments during the stoppage of the train, and the large luggage direct for Paris is sealed up and examined on the arrival at Paris. The large luggage for intermediate stations is examined at the Frontier.

JOURNEY FROM VIENNA AND BUCHAREST TO CONSTANTINOPLE. roumanian Frontier-Verciorova.—The examination of the luggage takes place in the cars, during the stoppage of the train in the station.

JOURNEY FROM CONSTANTINOPLE TO BUCHAREST AND VIENGINAAND Roumanian Frontier-Constanza.—The luggage is examined in the station, corotials state Hungarian Frontier-Orsova.—The luggage is examined on the journey at the der in the constant of the state of the constant of the state of the state

THE OSTEND AND VIENNA EXPRESS.

| LONDON dep | . 10 0 a.m. | CONSTANTI- Mons., Wed. dep. | 1 48 p.m. |
|---|--|---|--|
| OSTEND (Quay) Difly arr Do. do. , dep Brussels (Nord) , arr Do. do. , dep Cologne , arr Do. , dep Frankfort , arr Do. , dep Wurzburg , arr Do. , dep Ratisbon , dep Ratisbon , ger VIENNA (West.) , arr | 4 46 ,, 6 26 ,, 11 52 ,, 12 0 a.m. 3 28 ,, 3 34 ,, 7 557 ,, 7 54 ,, 10 17 ,, 11 2 25 p.m. 2 15 ., 11 2 25 p.m. 2 1 | NOPLE | 1 45 p.m. 10 55 ,, 1 0 a.m. 10 45 ,, 3 53 p.m. 4 2 ,, 5 57 ,6 2 ,, 7 56 ,, 8 15 ,, 10 15 ,, 112 34 a.m. 12 42 ,, 4 10 ,, 4 16 ,, |
| Do. {Sun., Tues.} dep | 11 0 ,, | Brussels (Nord) , arr. Do. do , dep. OSTEND (Quay) . , arr. | 7 53 ,, 8 7 ,, 9 52 ,, |
| CONSTANTI- Tues., NOPLE Thurs., Sat. | 10 39 a.m. | LONDON (Charing X.),, ,, | 4 55 p.m. |

Every Tuesday and Friday the O.-V.C. EXPRESS will continue direct from BUDAPEST to BUCHAREST and CONSTANZA (the Roumanian Port), where it will correspond with the Departure of the Roumanian State Steamers for CONSTANTINOPLE. The Time Table for this Service is as follows :-

| Wed. Tues., & Sat. & Fri. | OSTEND dep. Vienna, Westbahn arr. Do. do. Vienna (Staatsbahn) Budapest (Westbahn) ,, | 4 46 p.m. 5 25 ,, 6 5 ,, 6 46 ,, 11 30 ,, | State CONSTANTINOPLE dep. 10 0 a.m. |
|------------------------------|---|--|---|
| Thursday and Sunday. | Verciorova (C.E.T.)* arr. Do. (E.E.T.)* dr p. Graiova arr. Do. dep. Bucharest arr. Do. dep. Constanza (Port) arr. Do. do. dep. dep. dep. dep. dep. dep. dep. dep. | 10 7 a.m. 10 17 ,, 1 2 p.m. 1 12 ,, 4 7 ,, 4 16 ,, 6 5 ,, 6 15 ,, 11 30 ,, | Do dep. 7 30 , |
| Fri. & Mon. | CONSTANTINOPLE arr. | 11 30 a.m. | SE OSTEND arr. 9 50 ,, |

CONNECTIONS :- At BRUSSELS, to and from CALAIS and LONDON; at LIEGE to and from PARIS (Nord); at CASTEL to and from WIESBADEN, at FRANKFORT, to and from BALE (Gothard) and CARLSRUHE; at NUREMBURG to and from BAYREUTH, FGER, CARLSBAD, &c.; at VIENNA, with the Orient Express to and from CONSTANTI-NOPLE. BUCHAREST, &c.; at WELS to and from ISCHL; at CONSTANTINOPLE with the Khédivieh Mail Steamers direct to ALEXANDRIA every Wednesday. TABLE D'HOTE TARIFF (Wine not included)—Luncheon, 4 francs, Dinner, 6 francs. Tea is served on leaving Ostend, and Dinner after Brussels.

The route between Budapesth and Bucharest may be slightly altered on account of damage

caused by the floods.

The arrival and departure is not from the same station at either Paris or Vienna; luggage therefore should not be left at the station. This line passes through very lonely country between Belgrade and Nisch. There is no good hotel where travellers can break the journey between Vienna and Constantinople. The H. Bulgaria at Sofia is the best, fairly clean, and over-looking the public garden.

Sleeping-car tickets can be obtained from the Sleeping-Car Company, 20, Cockspur Street, Charing Cross, S.W., and Pera Palace Hotel, Constantinople.

* Central European Time (C.E.T.) is one hour earlier than Greenwich Time, and Eastern European Time (E.E.T.) one hour earlier than that of Central Europe)

It should be generally understood that the above Time Table is liable to change. For further information readers are re erred to "The Continental Traveller," which is supplied gratuitously

INTRODUCTION.

Introductory Remarks. — b. Routes from England to Turkey. — c. Railways.—d. Passport, Firmans, Tezkerehs, &c.—e. Postal and Telegraph Services.—f. Muhammadan Year and Time.—g. Money, Weights, Measures.—h. The Turkish Empire.—i. Turkish Language.

a. INTRODUCTORY REMARKS.

THOSE parts of Turkey now most commonly visited by English and American travellers are Constantinople, the Bosporus and Brûsa, the Dardanelles and the Troad, Smyrna and Ephesus, Rhodes and Cyprus. They are all on or near the routes regularly followed by the great lines of French, Austrian, Russian, Italian, and English steamers, in their courses to and from Syria and Egypt.

Every object of interest in and around Constantinople may be reached in carriages, tramways, or kaiks. Small and well-appointed passenger steamers run many times daily from Constantinople up the Bosporus, calling at the picturesque villages on both the European and Asiatic

shores.

The principal coast towns of Asia Minor are in direct communication with the capital by steamer, and most of them are connected with the more important towns in the interior either by railways, or by roads which

are passable for the two-horsed arabahs of the country.

Smyrna has a good supply of carriages, and most of the streets may be traversed in them, though some of the bazars can only be examined on foot. The Smyrna Railways take the traveller to Sardis, Thyatira and Philadelphia in the Valley of the Hermus; to Ushak, Afiûm Karahissar, and Iconium; and to stations within easy reach of the numerous sites of biblical and classic interest in the Valleys of the Lycus and Maeander. Ephesus can be reached by rail from Smyrna in about two hours, so that a single day's excursion, if well planned, will enable the traveller to see the site and ruins. It is now also possible to travel from Smyrna to Constantinople (Haidar Pasha) by iail, viâ Afiûm Karahissar, and Eski-shehr; and to visit many interesting sites, and some fine scenery from the stations on the lines.

The more remote districts, and all parts of the interior of Asia Minor, can be traversed on horseback. The roads are indifferent, hotels almost unknown, and accommodation for travellers, where it exists at all,

wretched. Those who propose to explore the country thoroughly must be prepared to rough it, and to encounter at the same time some discomfort and occasionally a little risk. Great care must be taken to choose the proper season for travelling, as many districts are subject to

malaria during the summer and autumn.

Yet still for those who are vigorous and accustomed to the saddle, an exploring tour through Asia Minor during summer or autumn will be found safe and pleasant, if the needful precautions be taken to provide suitable equipige, servants, guides, and guards. The fresh air, the constant exercise, the ever-changing scenes, the interest attached to historic ruins, and the excitement springing from intercourse with strange, and often wild and primitive races, all tend to keep mind and body in full vigour.

Ladies can visit Constantinop'e and the Bosporus, Smyrna and the sites connected with it by railway, the Danube, Brûsa, the Dardanelles, and Salonika; and if accustomed to the saddle they may prolong their

excursions into Asia Minor, Syria, and Mesopotamia.

The precautions necessary to avoid danger from brigands and amateur robbers, and from the much more formidable malaria of such regions as the plains of Ephesus, Tarsus, and the Troad, will be given in connection with each place. The modes of travel and requisites for the road will also be stated below.

b. ROUTES FROM ENGLAND TO TURKEY.

The extension of railways has made Turkey much more accessible than it used to be, and there is now an extensive choice of routes from

England to Constantinople and Asiatic Turkey.

The point which embraces most objects of interest is Constantinople; but the centre best adapted for the traveller in Asia Minor is Smyrna. Trebizond is the best starting-point for a tour in Armenia; Samsûn for Pontus and N. Cappadocia; Smyrna for the Seven Churches, Phrygia, and Central Asia Minor; Adalia for Pamphylia; Mersina for Cilicia and S. Cappadocia; and Alexandretta for N. Syria and Mesopotamia.

Constant alteration of routes and time-tables make it impossible to give minute information as to railways and steamers. This must be sought in the usual quarters; we shall confine ourselves here to general

information.

Information as to hotels, &c., at the principal places on the several routes is given in the Index, for the convenience of travellers who may wish to break the journey.

I. By BERLIN.

From London to Berlin, by any route preferred. From Berlin to Constanza (Kustenje), by Breslau, Cracow, Lemberg, Czernowitz, Pascani, and Buzza. From Constanza to Constantinople, by the Roumanian State steamers.

Every Tuesday and Friday morning there is a through service from London, viâ Flushing, which arrives at Constantinople every Friday and Monday morning. The return through service leaves Constantinople.

every Tuesday and Saturday. Time, 75 hours. Fares, 1st class, £11 12s. 7d.; 2nd class, £3 2s. Travellers must rebook at Berlin.

This is the least expensive route to Constantinople, and a pleasant one. The Roumanian steamers from Constanza are comfortable, and well managed.

II. BY VIENNA AND THE DANUBIAN PRINCIPALITIES.

(1.) From London to Vienna, by any route preferred. From Vienna to Constantinonle, by Budapest, Belgråd, Sofia, Philippopoli, and Adrianople.

Orient Express.—There is a daily Train de Luxe between London and Vienna, both viâ Paris and viâ Ostend. From Vienna the service is continued every Monday and Thursday to Constantinople. Return service leaves Constantinople every Monday and Thursday, 1st class only. Sleeping (wagon-lit) and restaurant cars. Time, 75 hours. Fares, viâ Paris, £22 11s.; viâ Ostend, £17 11s. 6d.

An ordinary express train, with through carriage, dining-saloon, and 1st and 2nd class sleeping-car (from Budapest), leaves Vienna every morning for Constantinople. Return tickets issued. From London: Time, 83 hours; fares, 1st class, £14 14s. 3d.; 2nd class, £10 10s. 5d.

(2.) London to Vienna as in (1). Vienna to Constanza, by Budapost, Temesvar, Herculesbad, Orsova, Verciorova, and Bucharest. From

Constanza to Constantinople by steamer.

From Vienna the Orient (Paris) Express is continued every Saturday, and the Ostend Express every Wednesday to Constanza, where the two expresses correspond with the Roumanian steamers for Constantinople (arrive Monday and Friday). Return service leaves Constantinople every Tuesday and Saturday. Time and fares as in (1). An ordinary express (1st and 2nd class) leaves Vienna daily for Constanza.

(3.) From Vienna to Constanza, by Budapest, Groszwardein, Klausenburg, Kronstadt, Predeal, Sinaia, and Bucharest. From Constanza to Constantinople by steamer. This is an interesting route, and passes through some fine scenery. It is recommended to travellers who wish to visit Sinaia, or break the journey at Bucharest. An express train

(1st and 2nd class) leaves Vienna daily for Constanza.

(4.) From London to Vienna as in (1). From Vienna by rail to Budapest, Orsova, Bucharest, Giurgevo, and Smarda; steam ferry across the Danube from Smarda to Rustchuk; from Rustchuk by rail to Shumla and Varna; and thence by steamer to Constantinople.

This route may be varied by taking the train from Temesvar to Baziâs, and the steamer thence, through the Iron Gates, to Orsova or

Turn Severin.

This route was formerly one of the principal lines of communication between Western Europe and Constantinople, but it has lost its importance since the opening of the Constanza route (2). The Rustchuk-Varna line is now chiefly used for local traffic. At Varna the train runs on to a railway pier, whence the boats of the Railway Company embark passengers. In bad weather embarkation or disembarkation is very unpleasant. During the winter months, December to February, this route is often dosed, as the ice in the Danube stops traffic.

(5.) From London to Vienna as in (1). From Vienna, by Danube

steamer, to Giurgevo, and thence by Bucharest to Constanza (2); or to Rustchuk, and thence to Varna and Constantinople as in (4); or, by Danube steamer to Braila and Galatz, and thence by steamer through the Black Sea to Constantinople.

A very pleasant carriage route from Rustchuk runs through the Shipka Pass to Tirnova-Semenli, on the Sofia-Constantinople Railway, but there is little accommodation on the way, and the travelling is rough.

The journey takes five days. Carriages 30-40 francs a day.

The Danube is chiefly a summer route, as the river navigation is often closed by fog or ice from December to March. It is most pleasant in June. Mosquitoes are at times very troublesome, and intermittent fevers are prevalent in August and September. This route allows the traveller to see much in a short time; it takes him to Vienna, Hungary, Budapest, Transylvania, Servia, and Bulgaria; the main course of the Danube, the Dobruja, and the Black Sea are seen; and the approach to Constantinople is by the Bosporus. The Danube is quicker as an outward route, down stream, than as a homeward route, up stream.

(6.) From London to Vienna and Belgråd as in (1). From Belgråd by rail to Nisch, Vranja, Uskub, and Salonika. From Salonika by railway to Seres, Drama, and Dedeagatch, to Kuleli Burgas and Constantinople. Through trains (1st, 2nd, and 3rd class), in 25 hours, twice a week. In fine weather the sea route is preferable. The steamers pass near Mount Athos and call at Kavala, Dedeagatch, and the Dardanelles.

III. BY TRIESTE.

From London to Vienna and Tricste by rail; 1st or 2nd class. From Trieste by the steamers of the Austro-Hungarian Lloyd Conpany to Constantinople once a week, by Corfu and the Piræus, and once a fortnight by the Thessalian Coast; and to Smyrna once a week. The Navigazione Generale Italiana to Constantinople once a week, by Venice, Brindisi, Corfu, and Piræus. The Mahsûse Company to Constantinople once a fortnight. See Trieste (Index).

The Trieste route may be varied by returning viâ Venice, Milan, Turin,

and across the Alps.

Return tickets, available for four months, are issued by the A.-H. Lloyd Company, and a reduction is made for a family ticket of three or more. The voyage may be broken at any port. The steamers are good, and each carries a doctor and stewardess.

IV. By Brindisi.

From London to Brindisi by rail. From Brindisi by the steamers of the Austro-Hungarian Lloyd Co., once a week to Corfu, Piræus, and Constantinople. Navigazione Gen. It., once a week to Corfu, Piræus, and Constantinople; and by transhipment at Piræus to Smyrna. See Brindisi (Index).

V. By Marseilles.

From London to Marseilles by through or stopping trains. From Marseilles by the steamers of the Messageries Maritimes, once a week to

Digitized by GOOGLE

Constantinople, alternately by Smyrna and Syra; once a fortnight to Piræus, Salonika, Smyrna, Mersina, Alexandretta, and Syrian coast. Fraissinet et Cie., once a week to Salonika and Constantinople, and once a week to Smyrna, Mytilene, and Constantinople. Navigazione Gen. It., once a fortnight to Chio, Smyrna, and Constantinople. See Marseilles (Index).

The steamers of the Messagerie Maritime are good and comfortable, and carry stewardesses. A reduction of 10 per cent. on return tickets from Marseilles available for four months; and on family tickets for three

and over. Luggage can be shipped from London.

VI. THROUGH VOYAGE BY STEAMER AND RETURN TICKET.

There are several first-class Liverpool steamers belonging to Messrs. Leyland; Moss; and Papyanni, which grant a first-class ticket out and home for £30 to £35. A gentleman and his wife can obtain a reduction.

This affords a most agreeable trip, particularly for an invalid, and occupies about six weeks or two months. The route generally is Gibraltar, Malta, Syra, Constantinople (a week or ten days), Smyrna (a week), perhaps Alexandria, Malta, and sometimes Lisbon, and so home. Some of these are splendid vessels, and in the autumn there is often pleasant society.

There is also the Prince Line from Manchester and London.

VII. CROSS COMMUNICATIONS.

Constantinople and Smyrna are great steam centres, each of them having lines to London, Liverpool, Marseilles, Italy, Messina, Corfu, Trieste, Alexandria, the Syrian coast, Cyprus, Crete, Rhodes, Mytilene, Chio, Syra, Lemnos, Piræus, Salonika, Dardanelles, and Gallipoli.

Constantinople has besides steamers to the Danube, and every part of

the Black Sea.

Between Constantinople and Smyrna there is communication several times a week. Steamers leave in the afternoon, and land their passengers at their destination the next morning but one. Most of them touch at Gallipoli, the Dardanelles, and Mytilene.

There are also steamers running between the Piræus, Constantinople,

and Smyrna.

As Constantinople and Smyrna communicate with the same places, it is easy to visit both, and accomplish all the other purposes of the journey.

The chief lines in the Levant are-

AUSTRIAN.—A line from Trieste to Constantinople, Smyrna, and the whole coast to Alexandria.

The Danubian line, running down the Danube, and serving Kustenjeh,

Varna, and the Black Sea ports of Anatolia.

EGYPTIAN.—The Khedivial Mail Steamship and Graving Dock Company, which is under British management, running steamers from Alexandria to Constantinople, the Piræus, Smyrna, and up the Syrian Coast.

English.—The London Company; four Liverpool Companies. French.—A mail line from Marseilles to Constantinople and Smyrna,

connecting with the Black Sea and the coast of Syria. Two trading lines (Fraissinet and Co., and Paquet and Co.).

GREEK.—A line from Trieste to the Piræus, Constantinople, and the Black Sea ports.

ITALIAN.—A line from Trieste, Venice, and Brindisi to Smyrna, Constantinople, and Black Sea ports, and a line from Marseilles to Italian ports and Constantinople.

RUSSIAN.—A line runs from Odessa to Constantinople and the Black Sea ports; and a line from Odessa to Constantinople, the Syrian coast,

and Egypt.

TURKISH.—The Mahrûse, running steamers from Constantinople to Smyrna, Makaroneia, Salonika, Varna, and Trabizond. Courtji and Co.

run steamers to Crete, Volo, the Danube, and Trebizond.

In the Levant, all these steamers carry deck passengers, the Turkish women being commonly on the left-hand side of the quarter-deck. The worst accommodation is on board the Greek and Turkish steamers.

The Austrian and French carry stewardesses.

The coasting steamers are generally of a smaller class than the through mail steamers.

Heavy baggage can be sent through, by the Messageries Maritimes, to Constantinople and Smyrna, from their agency, 51, Pall Mall, but the expense is high, and the packages must be strong.

c. RAILWAYS.

The Railways of Turkey are:-

I. The Railway from Constantinople to Adrianople, Philippopoli, Bellova, Sofia, Czaribrod, and the Servian frontier, where it connects with the Pirot-Nisch-Belgråd line. The portion of the line between Bellova and Czaribrod belongs to Bulgaria; that from Constantinople to Bellova to the Cie. d'Exploitation des Chemins de fer Crientaux, of which Baron Hirsch was President.

II. Adrianople to Kuleli Burgas, Dedeagatch on the Ægean, and

Salonika.

III. Adrianople to Tirnova Scmenli, Yeni Zaghra, and Jamboli. This line has been extended by the Bulgarian Government to Burgas on the Black Sea.

1V. From Varna to Rustchuk, 140 m. long, commenced in 1863, and

opened in 1866.

V. From Salonika to Uskub and Mitrovitza; with a branch from Uskub to the Servian frontier, where it connects with the Vranja, Nisch,

Belgråd line. There is a branch line from Salonika to Monastir.

VI. From Haidar Pasha to Ismid, Adabazar, Bilejik, Eski-shehr, and Angora. From Eski-shehr to Afiûm Kara-hissar, with a branch to Kutaya; and from A. Kara-hissar to Konia. These lines have been constructed and are worked by a German company (Gesellschaft der Anatolischen Eisenbahn), Chemin de fer Ottoman d'Anatolie.

VII. From Smyrna to Manisa, and up the valley of the Hermus to Kassaba, and Ala-shehr, the ancient Philadelphia; with a branch to Akhissar (Thyatira) and Soma. From Ala-shehr the line is continued by

Digitized by GOOGIC

Ushak to Afiûm Kara-hissar, where it joins VI. There is a branch line from Smyrna to the suburban town of Burnabat.

VIII. From Smyrna to Ayasoluk (Ephesus), Aidin (Tralles), and

Dineir (Apamea).

IX. From Mersina to Tarsus and Adana.

X. From Beirut to Damascus and Mezeirib in the Hauran.

XI. From Jaffa to Jerusalem.

d. PASSPORT, FIRMANS, TEZKEREHS, &c.

British subjects entering Turkey should be provided with a Foreign Office passport, visé by a Turkish Consul. Neglect to comply with this regulation entails trouble with the police and liability to a fine of P. 40 (6s. 8d.). When a journey in the interior is contemplated, a passport is indispensable, for it constitutes the title which gives the traveller a right to a Yol Terkereh, or travelling passport, which is now obligatory. This document is an acknowledgment on the part of the Ottoman authorities of the claim to aid and protection which the passport establishes, and it is given because the police agents in the interior cannot read a foreign passport, and are incompetent to pronounce on its validity. It is obtained by payment of a small fee on application through the Consulate (Index), and a visa is required for every fresh journey, and in each Vilâyet. Firmans are now never issued to ordinary travellers. A buyuruldu, or order to the police to provide horses is now rarely given, except by a provincial Governor.

The right of search of travellers' baggage at the Custom House exists, but, as a rule, is not offensively exercised; under ordinary circumstances a franc bestowed on the Kolji, or inspector, will pass the personal belongings of a traveller without inconvenient overhauling. But it must be remembered that this inspector cannot pass books or sealed parcels, and that these must be submitted to superior authority. Books found in travellers' luggage are examined by the censor, who has orders to retain any work containing a reference to the Mussulman religion, or to internal politics in Turkey. A receipt should be taken for books seized; and if they are not returned the next day, application should be made for them through the Consulate. Foreign cigarettes and tobacco, amunition, rifles, and revolvers are prohibited. Fowling-pieces are admitted without difficulty, except in the Vilâyets of Baghdad, Basra, and Aleppo, where they are prohibited by an Imperial Order, to which, however, the

Foreign Embassies object.

e. POSTAL AND TELEGRAPH SERVICES.

Post.—The postal service of Turkey consists of an International and of an Inland service. The former is conducted by Turkey and by five European Powers that maintain P. Offices at Constantinople, Smyrna, and other coast towns; the latter is conducted solely by the Imperial Ottoman Post. Letters may be sent by international post from all towns in the interior at which there is an international telegraph station; and

Digitized by GOOST

by internal post from any post town. The mail lines to the interior are numerous, and the mail is carried with regularity and despatch, but the charges are high. The principal lines are to Baghdad by Sivas, Diarbekir, and Mosūl; and to Aleppo by Afiūm Kara-hissar, and Konia. There are few cases of letters being lost in transit, and the P. O. officials in the interior are always ready to make arrangements for forwarding letters to places where there is no P. O. All charges must be paid at P. 19 to the Mejidîeh.

Telegraphs.—The internal telegraph service of Turkey is conducted by the Direction Générale des Postes et Télégraphes, and the external either by that Company or by the Eastern Telegraph Company, which owns all the submarine cables running into Constantinople. Telegrams in Turkish may be sent from any telegraph station in the Empire; and in Latin characters from the following stations in A. Minor and the Islands:—

Adalia. Kerassund. Candia. Rethymo. Adana. Canea. Konia. Rhodes. Kyrenia (Cyp.) Aintab. Cheshmeh. Sabanja. Aivali. Chio. Larnaca. Samos. Dardanelles. Lattakia. Samsûn. Aleppo. Alexandretta. Diarbekr. Lefkeh. Scala Nova. Dikeli. Lemnos. Sivas. Amara. Limasol. Erzerûm. Skutari. Angora. Eski-shehr. Mersina. Antioch. Smyrna. Ayithodori (Cyp.) Famagusta. Mitylene. Tarsus. Fao. Baghdad. Mosul. Trebizond. Bapho (Cyp.) Gallipoli. Nasriyeh. Tripoli. Bashkaleh. Geiveh. Nicosia. Troodos (Cyp.). Gümush-khâneh. Ordu. Van. Bassora. Ismid. Panderma. Vurla. Bilejik. Brûsa. Kastambul. Yuzgat. Pergamos.

One of the clerks at these stations generally speaks French. The rates per word are:—(1) From station to station in a Vilâyet, P. ½. (2) From a station in one Vilâyet to a station in another, or to Cyprus, P. 1. (3) From any station to Crete, Chios, Tenedos, and Lemnos, P. 1½. A supplementary tax, equal to the charge of five words, is levied on each telegram. The rates per word, in francs, to the following States are:—Austria, 0.34; Egypt, 1.25; England, 0.76; France, 0.56; Germany, 0.55; Greece, 0.28; India, 3.48; Malta, 0.69; New York, 1.25; Western States of America, 1.90. For rates to other States, see Levant Herald Almanac or Annuaire Oriental. Local rates at Constantinople, see Index.

N.B.—The Mejidîeh is only counted as worth P. 19 in paying for telegrams.

f. MUHAMMADAN YEAR AND TIME.

The Muhammadan year consists of 12 lunar months, named, Muharrem, Sefer, Rebi ul-evvel, Rebi ul-akhir, Jemazi ul-evvel, Jemazi ul-akhir, Rejeb, Shaban, Ramazân, Shevval, Zilkadeh, and Zilhijeh. These months have alternately 30 and 29 days, and the year having thus only 354 days, it results that the 1st Muharrem is each year 11 days earlier than the preceding, and makes the round of the seasons every 33 years. As the lunar year actually contains 354 days, 8 hrs., 48' 34'4", and it was desirable that a year should contain an integral number of days, it was arranged that there should be 19 years of 354 days, and 11 years of 355 days in a cycle of 30 years, thus making each year an integral number.

Mussulmans reckon from the day of Muhammad's flight (hejret) from Mecca to Medina, which fell on Friday, the 16th July, A.D. 622; and their era is called the Hejra. As the 538th year of the Hejra commenced Friday, July 16th, A.D. 1143, it follows that 521 of our years are equal to 537 Moslem years. To convert a Moslem date, roughly, to a Christian one, add 622 years, 197 days, to the Moslem date, and from the total deduct so many times 11 days, or for leap years 12 days, as the Moslem date has years. The 1st Muharrem A.H. 1318 falls on the 1st

May, 1900.

The Moslem day is reckoned from sunset to sunset, and is divided, like our day, into 24 hours, which are counted as twice 12. Sunset is always twelve o'clock, and as the length of the day varies throughout the year, Turkish watches have to be altered at least every 5 days. Time at Constantinople is set by the clock of the Yeni Valideh Jami', in Stambûl.

The following table gives the time of sunrise and sunset for the latitude of Constantinople for every 5 days of the month throughout the year. In Asia Minor, south of Constantinople, the sun rises a few minutes later and sets a few minutes earlier in summer, and rises earlier and sets later in winter than the times given in the table. The greatest difference at midsummer and at midwinter, in the latitude of Cape Anamur is about 15 min.

| | Janu | ARY. | Febr | UARY. | Ма | RCH. | AP | RIL. | М | AY. | Jυ | NE. |
|---------------------------------|----------|---------------------|----------------------------|--------------|--|---|------------------------------|----------------------|--|--------------------|------------------------------|------------------------------|
| DAYS. | Sunrise. | Sunset. | Sunrise. | Sunset. | Sunrise. | Sunset. | Sunrise. | Sunset. | Sunrise. | Sunset. | Sunrise. | Sunset. |
| 5 10 15 20 25 30 | | 4 50 4 55 5 0 | 7 9 7 4 6 59 6 50 | 5 15 5 20 | H. M. 6 37 6 30 6 23 6 14 6 7 5 58 | H. M. 5 49 5 54 5 59 6 5 6 9 6 15 | 5 40 5 32 5 24 5 16 | 6 38 6 42 6 47 | H. M. 5 1 4 56 4 51 4 46 4 42 4 37 | 7 2 7 7 7 12 | 4 30 4 29 4 28 4 29 | 7 23 7 26 7 30 7 33 |

| | Ju | LY. | Arc | ust. | SEPTI | ember. | Ост | OBER. | Nove | MBER. | DECI | EMBER. |
|---------------------------------|------------------------------|--------------|----------------------------|---------|-------------------------------------|---|------------|--------------------------------------|------------------------------|---|------------------------------|---|
| DAYS. | Sunrise. | Sunset. | Sunrise. | Sunset. | Sunrise. | Sunset. | Sunrise. | Sunaet. | Sunrise. | Sunset. | Sunrise. | Sunset. |
| 5 10 15 20 25 30 | 4 35 4 38 4 42 4 46 | 7 32 7 29 | 5 2 5 7 5 11 5 16 | | H. M. 5 28 5 31 5 36 5 41 5 46 5 51 | H. M. 6 31 6 26 6 17 6 9 6 0 5 51 | 6 1 6 6 | 5 42 5 35 5 28 5 19 5 11 | 6 37 6 44 6 49 6 55 | H. M. 4 55 4 49 4 44 4 40 4 36 4 33 | 7 11 7 15 7 19 7 22 | H. M. 4 32 4 31 4 30 4 82 4 33 4 36 |

Thus on the 20th June, 12 o'clock, Turkish is 7.33 p.m., and our midnight is 4.27 Turkish; on the 20th December, 12 o'clock, Turkish is 4.32 p.m., and our midnight 7.28 Turkish.

g. MONEY, WEIGHTS, MEASURES.

The circular notes of the London bankers, the best and most convenient mode of taking money abroad, can easily be negotiated at Smyrna, Constantinople, and other large cities. The Imperial Ottoman Bank at Constantinople gives letters of credit payable in the principal towns; and issues bank notes for T£5, which have gold values. Letters of credit can also be obtained from the Constantinople agents of merchants residing in the interior. Cheques or bills of exchange upon London bankers can be cashed at the agencies or sub-agencies of the Imperial Ottoman Bank, viz.:—Adalia, Adana, Adrianople, Aidin, Aleppo, Augora, Baghdad, Beirût, Brûsa, Damascus, A. Kara-hissar, Kastamûni, Konia, Mersina, Mitylene, Salonika, Samsûn, Sivas, Smyrna, Trebizond, and Ushak; and, if the drawer be known, by native merchants. Bills on London and Constantinople are sometimes at a premium. Money can be remitted by the I. O. Post in gold coin. Small change is very scarce in the interior; in many places it is impossible to change a lira, and difficult to change a mejidîeh. Travellers in A. Minor are recommended to obtain a letter of credit from the I. O. Bank; to carry gold for large payments, such as hire of transport, &c.; and to purchase silver and small change at every large town for minor expenses on the road. silver coin, especially mejidîeh, should be carefully tested before accepted, as much false coin is in circulation.

The coinage consists of gold, silver, and metallic pieces. The money unit is the gold gurúsh, called by Europeans piastre, and of these 100 go to the Osmanli lira, or Turkish pound, which constitutes the monetary standard. The piastre is divided into 40 paras. The gold piastre is a nominal coin, and must be distinguished from the silver piastre, which is of less value, as gold is at a premium of about 8 per cent. Thus in changing a lira P. 108 is received less P. 1, which the money-changer keeps as his charge. The silver Pris used in all the transactions

of daily life, and small retail accounts are kept in it. The gold coins are the 5, 2½, 1, ½, and ½ lira pieces; the silver coins, called mejidieh, from Sultan Abdul Meiid who first coined them, are the meiidigh (P. 20), and the 10, 5, 2, and 1 piastre pieces. The metallic coins are of three kinds: the altilik, which pass at about five-sixths of their nominal value, and bear on one face the Sultan's cypher, and four small sprays surrounded by an ornamental border; the beshlik, which pass at half their nominal value, and bear the cypher and one spray within a plain border; and the metallik, which bear the cypher within a crescent surrounded by a border of rosettes, and also pass at half their nominal value. The altilik and beshlik coins are being gradually withdrawn from circulation, but there are still some of them in the country. Copper coins are not current at Constantinople, but they circulate at Smyrna and other large towns in A. Minor. The ka'ime, or paper money, issued during the Turco-Russian War, has disappeared. The most useful foreign gold coins are the 20-franc piece, and the sovereign, Ingliz lira. The money unit and the value of the coins have been frequently changed during the present century, and the result is a currency chaos bewildering to strangers.

TURKISH CURRENCY.

| | Nominal Gold Piastres. | Approximate Silver Piastres. | Approximate value in Sterling. |
|------------------|--|---|--|
| Goli | COINAGE. | | |
| Piece of 5 liras | 500 250 100 50 25 | 540 270 108 54 27 | £ s. d. 4.10.10 2.5.5 18.2 9.1 4.6} |
| Silve | ER COINAGE. | <u> </u> | <u>' </u> |
| Mejidîeh | ik) | 20 10 5 2 1 | 3.4 1.8 10 4 2 |
| Metal | LIC COINAGE. | | |
| Altilik | Nominal value, Silver Plastres. 6 5 | 5 2 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 | 10 5 2½ 1 |

1. The mejidîch is only counted as worth 19 silver piastres in paying bridge tolls, tram, boat and railway fares, and all Government dues, &c.

2. There are ½ and ¼ altiliks and beshliks in circulation at, respectively,

five-sixths and half their nominal value. A purse is P. 500.

The pound sterling equals about 110 gold, or 118 silver | iastres. The 20-franc piece equals about 88 gold, or 95 silver piastres.

The Austrian ducat equals about 52 gold, or 56 silver piastres.

The rates of exchange, which are constantly fluctuating, are given in

the daily papers.

In many localities the difficulties of the Turkish coinage are further complicated by the mejidieh possessing a conventional value for ordinary transactions. Thus in Smyrna it is worth P. 32; and if a traveller be told that an article costs P. 20 and he tenders a mejidieh, he will receive P. 12 change, whereas in Constantinople nothing would be returned. The value also varies according to the commodity purchased; in buying coffee, for instance, it is P. 25, in buying opium, P. 20, &c.

The Cyprus currency consists of pounds sterling, shillings, and copper

piastres, nine of which go to a shilling.

The figures which are useful for understanding coins, numbers in tezkerehs, accounts, numbers of houses (as houses are now numbered in many of the large cities), and dates on coins and Mussulman monuments, are:

Small change is at a premium, owing to the insufficient amount of it in circulation, and this has led to the profitable business of moneychanging which is carried on by Sarrâfs, who are principally Jews. The Government, instead of increasing the quantity of small change, allows the insufficient supply to be made a source of profit. The public offices, local steamers, tramways, &c., give no change, and make money by selling the metallic coins they collect to the Sarrâfs who, in turn, derive an advantage from putting the coins again in circulation. No one can therefore live in Turkey without having recourse to the moneychangers.

The word bakhshish is one that will soon become familiar to the traveller in the East; it means a gratuitous gift of money, which an Oriental will often expect in return for any service however trifling; but nevertheless care must be taken not to mistake an act of hospitality or kindness for a priced service. Should the traveller, on arriving at a town or khân, find the gates closed, this magic word will cause them to fly open; in short, there are few difficulties it will not remove; it has the same power all the world over, though called by different names.

As a general principle among Moslems, payment for service is considered to depend on the rank of the individual served. The rich man is

expected to give according to his rank.

WEIGHTS AND MEASURES.

Since 1881 the use of the French decimal system has, according to law, been obligatory in all parts of the Empire; but, except in the Government offices, the law has never been enforced and the old weights and measures are still in general use. They are:—

WEIGHTS-

1 kerat = 3.093 grains.

16 kerats make 1 dram.

1½ drams ,, 1 miskal = 74.245 grains (used for drugs, attar of roses, pearls, &c.).

400 drams ... 1 oke = 2.828 lbs.

44 okes , 1 kantar.

4 kantars " 1 cheki.

18 kantars ,, 1 tonnellata = 1 ton.

Silk is sold in tefens of 210 drams each; liquids are sold by weight.

MEASURES-

Grain is sold by the kileh (1.018 bushels) of 8 kûtis, at Constantinople. In the provinces the capacity of the kileh varies largely.

Cotton stuffs, carpets, etc., are sold by the endazeh = 25.91 inches;

2 jeras = 1 rûp, 8 rûps = 1 endazeh.

Silks and woollen stuffs are sold by the arshin (pik) = 26.772 inches,

which is also divided into 8 rûps and 16 jeras.

Land is measured by the donum = 1099:37 square yards; 24 parmaks = 1 zîra or arshin (29:84 inches); 1,600 square zîras = 1 donum. An English acre = 4:4 donums.

In 1889 the metric system of weights was made obligatory for cereals; and in 1892 it became universally obligatory. The old names are used under the new system, causing much confusion; thus the oke = 1 kilogramme, the batman = 10 kilos, the kantar = 100 kilos, and the cheki = 1000 kilos; the kileh = hectolitre, the arshin = mêtre, the farsang = 10 kilometres.

h. THE TURKISH EMPIRE.

(1.) **History.**—Early in the 13th century a small tribe of Oghuz Turks, flying before the Mongols from its original home in Central Asia, passed through Persia and entered Armenia under the leadership of its hereditary chief Suleiman Shah. His son and successor Et-Toghrul (Ertoghrul), whilst on his way to seek a home under the Seljuk Sultan at Iconium, came suddenly upon two contending armies. He at once rode to the assistance of the weaker party, and by a vigorous charge decided the fortunes of the day. The army he had saved was commanded by the Seljûk Sultan Ala-ed-din, who, in gratitude, bestowed upon Et-Toghrul lands on the Byzantine frontier which included the towns of Dorylaeum, now Eski-shehr, and Sugut, 'willow,' on the military road from Dorylaeum to Nicaea, Isnik. At Sugut, in A.D. 1258, was born Osman (Othman), son of Et-Toghrul, the prince from whom the race derives its name of Osmanli, corrupted by the Greeks into Ottoman. Osman distinguished himself whilst still young, and received from the Seljûk Sultan the emblems of princely rank. He rapidly extended his principality, and on the 27th July, 1299, first invaded the Byzantine territory. His advance

was along the road from Sugut to Prusa, $Br\hat{u}sa$. The castle of Keupri-hissar was stormed, Yeni-shehr was occupied, and in 1301 the Byzantine army was completely defeated at Koyun-hissar. About this time the Seljûk Empire having fallen to pieces, ten separate Turkish dynasties arose from its ruins. Osman established himself in Phrygia Epictetus; caused the Khutbe, or public prayer, to be said in his name; took the title of Emîr, and coined money. The assumption of these marks of sovereignty may be regarded as the birth of the Osmunli (Ottoman) Empire. In 1326 $Br\hat{u}sa$ was taken by Osman's son, Orkhan, and the same year Osman died.

Orkhan made Brûsa the capital of his Empire and continued the war against the Byzantines, taking Nicomedia, Ismid, in 1326, and Nicæa, Isnik, in 1330. In 1336 Pergamos, Bergamo, the capital of the neighbouring Turkish state of Karasi, was conquered and annexed; and by 1346 Orkhan had become so powerful that John Cantacuzene, hoping to secure his alliance, gave him his daughter in marriage. Ten years later, however, Suleiman Pasha, Orkhan's eldest son, crossed the Hellespont (1356) and seized the castle of Tzympe on the opposite coast. Gallipoli was occupied shortly afterwards, and the Crescent firmly planted on the continent of Europe. During Orkhan's reign the most important civil and military institutions of the nation were founded. His brother, Alaed-din, who acted as Vizier, created a standing army of cavalry and infantry, organised the famous corps of Janissaries, regulated the finances, consolidated the new conquests, and introduced laws respecting the dress of the various subjects of the Empire that lasted for centuries.

Murad I. (Amurath) extended the European conquests of his father; made Adrianople the capital of the Ottoman Empire (1361); defeated the Hungarians and Servians on the banks of the Maritza (1363); captured Nissa, now Nisch (1376), and, on the 27th August, 1389, fell in the moment of victory, by the hand of an assassin, on the memorable field of Kossova. At his death the Ottoman dominions in Europe comprised nearly the whole of ancient Thrace, Rumelia, and Bulgaria. His son, Bayesid I. (Bajazet), surnamed Yilderim, 'thunderbolt,' added Servia, Wallachia, and Greece, in Europe; and Pontus, Paphlagonia, and Karamania, in Asia, to the Empire. In 1396, Bayezid defeated Sigismund, King of Hungary, and he was preparing to lay siege to Constantinople, when the advance of the Mongols under Timur-lenk (Tamerlane) compelled him to cross to Asia. The decisive battle took place on the plain of Chibukabad, near Angora, and ended in the defeat and capture of Bayezid, who, after having been carried about for eight months in the train of his conqueror, died of a broken heart. Bayezid was the first of the Osmanlis to adopt the title of Sultan, and the first to infringe the law of the Prophet that forbids the use of wine. After eleven years' interregnum and civil war the Empire was reunited, 1413, under Muhammad I. Pehlevan, 'champion,' whose successful reign is noted as the period when a taste for literature, and a fondness for poetry, first prevailed amongst the Osmanlis. Murad II. (Amurath) had to contend during the greater part of his reign against the Hungarians, Servians, Bosnians, and Wallachs, under the renowned general Hunyades, and against the Albanians under the equally celebrated Scanderbeg. The war was carried on with varying success, but the advantages finally rested with the Sultan, who thoroughly reconquered Servia and Bosnia, and inflicted two crushing defeats on the Hungarians, at Varna (November, 1444) and Kossova (October, 1448). Murad II. is the only sovereign who has twice abdicated, and his life in his Epicurean retreat at Magnesia, *Manisa*, is one of the most romantic incidents in Turkish history.

Muhammad II., 'the Conqueror,' took Constantinople by storm on the 29th May, 1453, conquered the l'eloponnesus (1454), Trebizond (1455), the Crimea (1475), and Otranto (1480), and, though he met with severe reverses at Belgrad (1456) and Rhodes (1480), he largely extended the Ottoman Empire. As a soldier, a legislator, and far-sighted statesman, he ranks amongst the highest of the Osmanli Sultans, and many of his political institutions have lasted to the present day. In the reign of his successor, Bayezid II., the Sufi, 'mystic,' the Ottoman navy first distinguished itself. Selim I. captured Tabriz (1514); conquered Syria (1516), and Egypt (1517); and nearly doubled the extent of the Ottoman Empire. The reign of Suleiman I., 'the Magnificent,' is one of the most important in Ottoman history. It is the period during which the power of the Osmanlis was at its height, and it has not inaptly been called the 'Augustan age' of Turkey. Suleiman took Belgråd (1521), and Rhodes (1522), and he conquered Hungary (1526); but the checks that he received before the walls of Vienna (1529) and at Malta (1565) mark the limits of Turkish conquest. The only important additions to the Empire of a later date were Cyprus (1571), and Crete (1669). The Ottoman navy was greatly developed, and under Khaireddin Pasha, known to Franks as Barbarossa, Torghut, (Dragut), and Piale, held complete command of the Mediterranean. Suleiman, 'Kanûni,' was not only a great conqueror but an enlightened ruler. Every branch of the administration was improved; the earliest of the capitulations was granted to France (1535); the law was codified by the celebrated Ibrahim of Aleppo; and the right of the Rayah to property in the land he tilled, subject to the payment of certain rents and dues, and to the performance of certain services for his feudal superior, was acknowledged. So much better, indeed, was, at this time, the condition of the Turkish Rayah than that of the Christian serf, that peasants flocked across the border from the neighbouring states to live under the milder sway of the Osmanli Sultan. New buildings rose rapidly in the principal towns: Constantinorle was adorned with the splendid edifices that still attest the genius of the architect, Sinan; and the capital was throughd with poets, historians, and legal and scientific writers, who were honoured with the protection and patronage of the Sultan.

During the reign of Selim II., 'the Sot,' Cy | rus was conquered (1570-71); but the battle of Lepanto, illuminated though it was by the spleudid valour of Kilij Ali, who afterwards rebuilt the fleet, proved that the Turks were not invincible at sea. Murad III. (Amurath) conquered Georgia and Azerbijan, but his reign is marked by the prevalence of venality and corruption; and by the outbreak of insubordination amongst the Janissaries, who attacked the Serai, and more than once forced the Sultan to comply with their demands. It was during this reign that the first English Ambassador was accredited to the Porte. Under Muhammad III., and his successors, the Empire showed increasing signs of weakness; the Osmanli princes were no longer trusted with liberty and employed in the service of the State, but were brought up in a part of the seraglio called the Kafess,

or 'cage'; the Cossacks ravaged the south coast of the Black Sea: the Persian conquests were surrendered; and the feud between the Throne and the Janissaries was the cause of frequent anarchy and much misery at Constantinople.

Murad IV., the last Sultan to take the field at the head of his army, reconquered Baghdad; and, during the reign of Muhammad IV., the genius of Muhammad Kiuprili, the Grand Vizier, raised Turkey for a few brief years to comparative power. But the splendid victory of Montecuculi at S. Gothard (1st August, 1664) showed that the superiority in arms had passed from the Turks to the Christians, and formed a turning-point in the military history of Turkey. Nineteen years later, on the memorable 11th September, 1683, the Turks were defeated by Sobieski before the walls of Vienna; and disaster followed disaster until Mustafa II. was compelled to sign the Treaty of Carlowitz (26th January, 1699), and surrender some of the fairest provinces of his Empire. From that date the military power of Turkey ceased to overshadow Europe; and her history has since been that of one long, unending struggle to maintain her position in the face of the open, or scarcely concealed, hostility of Russia. The struggle has been on the whole unfavourable to Turkey; but it has been marked by partial gleams of success such as the campaign on the Pruth, in 1711, when Peter the Great was surrounded, and only saved from destruction by the wit of Catherine; as well as by the undying heroism of her soldiers. Some of the principal land-marks are: the Treaty of Passarowitz (21st July, 1718), which gave Belgrad and Hungary to Austria; the Treaty of Belgråd (1st September, 1739), which restored Belgråd, Bosnia, and Servia to Turkey; the defeat and destruction of the Turkish fleet by the Russian fleet under Elphinstone at Cheshmeh (7th, 8th July, 1770); the fatal Treaty of Kainarji, signed by Abdul Hamid I. on the anniversary (21st July, 1774) of the Treaty of the Pruth, which completely altered the relative positions of the two Empires and contained the clause on which Prince Menschikoff, in 1853, founded the claim of Russia to the general protection of the Christian subjects of Turkey; the annexation of the Crimea by Russia (1783); the capture of Ismail by Suwarrow (1790); and the Treaty of Jassy (9th January, 1792), which extended the Russian dominions to the Dniester.

A new era seemed to open with the commencement of the reforms of Selim III., who projected changes in nearly all the departments of the State; but the attempt of the Sultan to form a standing army drilled on the model of the armies of Western Europe, and the outbreak of war with England and Russia, led to a revolt of the Janissaries, who deposed Selim and placed **Mustafa IV.** on the throne. An attempt to restore Selim, in 1808, resulted in the murder of the dethroned Sultan, the deposition of Mustafa, and the elevation of Mahmûd II., 'the Reformer,' to the throne. grappled with the evils around him in the true heroic spirit; and amidst the disappointments and disasters of his chequered reign he never ceased to reorganise the troops, the fleets, and the finances of his empire; to encourage education; to promote commerce; to give security for person and property; and to remove by degrees the most galling of the burdens that pressed upon his Christian subjects. The principal events are:—the Treaty of Bucharest (1812), which made the Pruth the Russian boundary; he outbreak of the Greek War of Independence, and the massacres of Turks Jassy, and of Greeks at Constantinople (1821); the destruction of the

Janissaries (1826); the humiliating Treaty of Akkerman imposed by Russia upon Turkey (7th October, 1826); the battle of Navarino (1827); the war of 1827-29, closed by the Treaty of Adrianople, which advanced the frontier of Russia to the Lower Danube, gave her Georgia, Mingrelia, &c., and made Greece an independent kingdom; the occupation of Algiers by France (1830); the seizure of Syria by Muhammad Ali (1832); the Treaty of Hunkiar Iskelesi (8th July, 1833), by which Turkey was bound to an offensive and defensive alliance with Russia, and engaged, when required by Russia, to close the Dardanelles against the armed vessels of other Powers; the renewal of the war with Egypt; the defection of the Turkish fleet, and the disastrous battle of Nezib (25th June, 1839).

Abdul Mejid, a few months after his accession, issued the Hatti Sherif of Gül-khâneh, which guaranteed to all Ottoman subjects, irrespective of religion, security for their lives, their honour, and their property. 1840 the operations of the British fleet on the coast of Syria compelled Muhammad Ali to come to terms with the Sultan; and in 1841 the Convention of London recognised the Bosporus and Dardanelles as Turkish waters, and not highways for the fleets of all nations. The remaining events of importance are:—the Crimean Wur (1853-55), and the Treaty of Paris (30th March, 1856); the promulgation of the Hatti Humayûn, which maintained and extended the provisions of the Hatti Sherif of Gülkhâneh in favour of the Christians; the disturbances in the Lebanon (1860); the repudiation by Russia of the article in the Treaty of Paris neutralising the Black Sea (1870); the deposition and death of Abdul Aziz, the deposition of Murad V., and the accession of Abdul Hamid II. (1876); the grant of a Constitution (1876); the opening of the first Turkish Parliament (12th March, 1877); the war with Russia, ending in the advance of the Russians to San Stefano, within a few miles of Constantinople, and signature of the Treaty of San Stefano (3rd March, 1878); the Cyprus Convention (1878); the Treaty of Berlin (13th July, 1878), under which Turkey ceded Thessaly to Greece, and the strip of Eastern Anatolia containing Batûm and Kars to Russia, gave complete independence to Rumania, Servia, and Montenegro, granted autonomy to Bulgaria and Eastern Rumelia, and handed over the administration of Bosnia and Herzegovina to Austria; the occupation of Tunis by France (1881); the occupation of Egypt by England (1882); the successful war with Greece (1897); and the Cretan disturbances, ending in the grant of autonomy to Crete, and the appointment of Prince George of Greece as High Commissioner (Dec. 21st, 1898).

(2.) House of Osman.—The following is a list of the sovereigns who have ruled Turkey since the foundation of the Empire, with the dates of

accession.

| | A.D. | | A.D. |
|-------------------------------|------|--------------------------------|------|
| Osman (son of Et-Toghrul). | 1299 | Murad II. (his son) | 1421 |
| Orkhan (his son) | 1326 | Muhammad II. 'The Con- | |
| Murad I. (his son) | 1360 | queror' (his son) | 1451 |
| Bayezid I. 'Thunderbolt' (his | | Bayezid II. 'The Mystic' | |
| son) | 1389 | (his son) | 1481 |
| | | Selim I. 'The Great' (his son) | 1512 |
| Muhammad I. 'The Champion' | | Suleiman I. 'The Magnifi- | |
| (his son) | 1413 | cent' (his son) | 1520 |
| Turkey. | | Digitized by Google d | |
| | | | |

| A.D. | | A.D. |
|--|----------------------------|------------|
| Selim II. 'The Sot' (his son) 1566 | Osman III. (son of Mustafa | |
| Murad III (his son) 1574 | 11.) | 1754 |
| Muhammad III. (his son) . 1595 | Mustafa III. (son of Ahmed | |
| Ahmed I. (his son) 1603 | III.) | 1757 |
| Mustafa I. (brother of 1617– Ahmed I.) | Abdul Hamid I. (son of | |
| Ahmed I.) $\binom{1011}{1618}$ | Ahmed III.) | 1774 |
| Osman II. (son of Ahmed I.)) | Selim III. (son of Mustafa | |
| Murad IV (son of Ahmed I.) 1020 | 1 111.) | 1788 |
| Ibrahim (son of Ahmed I.) . 1640 | Mustafa IV. (son of Abdul | 100 |
| | Hamid I.) | 1807 |
| rahim) 1649 | Mahmûd II. 'The Reformer' | |
| | (son of Abdul Hamid I.). | 1808 |
| minou 11. (son or remained) | Abdul Mejid (his son) | 1839 |
| Mustafa II. (son of Muham- | Abdul Aziz (son of Mahmûd | 4004 |
| mad IV.) 1695 | II.) | 1861 |
| | Murad V. (son of Abdul | 1050 |
| | Mejid) | 1876 |
| | Abdul Hamid II. (son of | 1070 |
| II.) 1730 | Abdul Mejid) | 1876 |

Many of the above names have been corrupted by foreign pronunciation; thus Osman has become Othman; Murad, Amurath; Bayezid, Bajazet; Ahmed, Achmet; and Suleiman, Solyman.

(3.) Area; Population; Territorial Divisions; and Geography.—The Ottoman Empire, Osmanli Vilayeti, lies partly in Europe, partly in Asia, and partly in Africa. Including the tributary provinces, its area is estimated (Statesman's Year Book, 1899) to be about 1,576,677 square miles, and

its population 38,790,736.

| F-1 | | | S | Area. quare mile | s. | | | | Population. |
|------------------------|---|---|---|---------------------|-----|-----|---|-----|-------------|
| Europe. | | | | - | | | | | • |
| Immediate provinces . | | | | 62,744 | | | | | 5,711,000 |
| Bulgaria and Rumelia . | | | | 37,860 | | | | | 3,309,816 |
| Bosnia and Herzegovina | | | | 23,570 | | | | | 1,568,092 |
| Crete | • | ٠ | • | 3,326 | | • | • | • | 294,190 |
| | | | | 127,500 | | | | | 10,883,098 |
| Asia. | | | | | | | | | |
| Immediate provinces . | | | | 650,097 | | | | | 16,823,500 |
| Samos | • | • | • | 180 | • | • | | • | 49,733 |
| | | | | 650,277 | | | | | 16,873,233 |
| | | | | 000,211 | | | | | 10,010,200 |
| Africa. Tripoli | | | | 398,900 | | | | | 1,300,000 |
| Egypt (1897) | • | • | • | 400,000 | • | • | • | • | 9,734,405 |
| Egy[// (1001) | • | • | ٠ | | • | ٠ | • | • | |
| | | | | 798,900 | | | | | 11,034,405 |
| Total | | | 1 | ,576,677 | | | | | 38,790,736 |
| IVIAL | • | • | ÷ | ,010,011 | - / | ~ _ | | .I. | 00,100,100 |

Digitized by GOOGIC

The territories under the direct control of the Sultan are divided for administrative purposes into Vilâyets, or provinces, and independent Sanjaks, or districts. The territorial divisions are: in Europe, 1, Constantinople; 2, Chatalja; 3, Adrianople; 4, Salonika; 5, Kossova; 6, Janina; 7, Monastir; 8, Skutari of Albania: in the Islands and Asia, 9, Archipelago; 10, Samos; 11, Crete; 12, Ismid; 13, Khudavendgbiar (Brûsa); 14, Karasi; 15, Aidin (Smyrna); 16, Kastambûl (Kastamûni); 17, Angora; 18, Konia; 19, Trebizond; 20, Sivas; 21, Adana; 22, Memûret ul-Aziz (Kharpût); 23, Dersim; 24, Erzerûm; 25, Van; 26, Bitlis: 27, Hekkiâri; 28, Diarbekr; 29, Mosul; 30, Baghdad; 31, Basrah; 32, Zor; 33, Aleppo; 34, Syria; 35, Lebanon; 36, Jerusalem; 37, Yemen; 38, Hejaz: in Africa, 39, Tripoli; 40, Benghazi. Of these Nos. 10 and 35 have special governments; No. 11 is an autonomous province; Nos. 2, 12, 32, and 36 are Sanjaks; and the remainder are Vilâyets.

European Turkey, which includes parts of ancient Thrace, Macedonia, and Epirus, is in great part mountainous. In the eastern half are the Balkan and Rhodope mountains, enclosing the rich plain of Eastern Rumelia, and culminating in the Rilo-Dagh, over 8000 feet high; in the western are the lofty ranges of Albania, including the Shar-Dagh, Mons Scardus, which rises to a height of 9000 ft. The rivers are the Maritza, Hebrus, Kara-su, Nestus, Struma, Strymon, Vardar, Axius, Drin, Drilo, and the Usumi, Apsus. In the northern districts there is a hot summer and a cold winter; in the southern, which are sheltered by the Rhodope mountains, a Mediterranean climate. It is a fruitful country with an intelligent and industrious population of Turks, Greeks, Bulgars,

Albanians, Serbs, and Wallachs.

Asiatic Turkey is divided by the Turks into Anatolia, Mesopotamia. Syria, and Arabia; and the first may conveniently be subdivided into Western and Eastern Anatolia. Western Anatolia is a fertile plateau. from 3000 to 4500 feet above the sea, which extends from the Aegean to the Anti-Taurus mountains, and is buttressed north and south by the Pontic and Taurus range, from 7000 to 10,000 feet high. Mount Argæus, the centre of a volcanic district near the eastern end of the plateau, is over 12,000 feet. The climate is extremely diversified, ranging from the intense summer heat of the southern coast districts to the severe winter cold of the plateau. The products are equally varied; from the northern mountains come walnut and boxwood, and from the south and west figs and grapes. It supports a hardy population of Turks, Greeks, Armenians, Circassians, Turkomans, and Yuruks. Eastern Anatolia, which is separated from the lower ground on the west by the Anti-Taurus, is a rugged plateau, above which rise many peaks culminating in Mount Ararat, 17,000 feet high. In the north the summers are short and very hot, and the winters long and extremely cold. In the southern districts the climate is far more temperate. Much of the country is of an inaccessible nature, and here roads are few and the people lawless. In the heart of the highlands are Lake Van and the headwaters of the Euphrates and The inhabitants are Turks, Armenians, Kurds, Greeks, and Nestorians. Mesopotamia is the great plain, broken only by the Sinjar Hills, through which the Euphrates and Tigris find their way from the mountains of Kurdistan to the Persian Gulf. It was formerly, under a

well-devised system of irrigation, one of the most fertile regions of the earth, and might become so again if the irrigation works, now gone to decay, were restored. At present it is largely peopled by nomad Arabs, and irrigated only in a few isolated districts. Syria, the long strip of mountain and hill country which borders the Mediterranean from Mount Taurus to the Sinaitic Peninsula, is sejarated from Mesopotamia by the Syrian desert. The Syrian mountains culminate in Lebanon and Anti-Lebanon, from 10,000 to 11,000 feet, and sink as they run southwards through the hills of Galilee and Judaea to the desert of the Tih. The rivers are the Orontes, Leontes, and the Jordan, which discharges its waters into the Dead Sea. The people are Ansarieh, Maronites, Druses, Arabs, Syrians, and Jews. The Arabian territory consists of the provinces of Yemen and Hejaz on the Rcd Sea; the latter including the sacred towns of Mecca and Medina.

African Turkey comprises the tributary province of Egypt; and Tripoli,

which includes the territorics of Barca and Fezzan.

(4.) Reigning Family; Constitution; and Government.—The present Sultan is Abdul Hamid Khân II., who succeeded to the throne in 1876. He was born in 1842, and is the 34th sovereign of the House of Osman, and the 28th since the conquest of Constantinople. According to law. the succession is vested in the eldest male of the royal family. Formerly, as a matter of policy, all males of the House of Osman, other than the sons of the reigning Sultan, were put to death. This cruel practice has been abolished since the accession of Mahmûd II.; but the males of the royal house are not allowed to take part in the government of the

country or to hold active commands in the army and navv.

The princes are called simply Effendi, a title formerly lordly, but now of little more significance than 'Esquire' at home. The princesses are called by Europeans Sultana, but by Turks Sultan, the word sultan being put after the name of the woman. Thus the Turks say 'Adileh Sultan,' and not 'the Sultana Adileh.' The princesses have the right of speaking to any man to whom they may give permission to enter their presence. On the other hand, every woman is obliged to unveil her face in the presence of the Sultan; and he can enter the harem of a private house without infringement of etiquette on the part of the ladies. The princesses are generally given in marriage, by the Sultan, to favourite pashas; and they often possess great political influence. The chief female personage of the Empire, however, greater than any wife, is the mother of the Sultan, the Valideh Sultan. The Valideh Sultan of the day has frequently exercised a direct and important influence on home and foreign politics, and assiduous court was paid to her by ministers of state and political intriguers.

The Sultans have long ceased to contract regular marriages, and the Harem has become a state institution. All children born in the Harem, whether of free women or slaves, are legitimate, and of equal lineage. The inmates come by purchase, by gift, and by free will; and a large proportion of them are Circassians. A certain number, designated by the Sultan, have the title Kadin, or 'Ladies of the Harem;' the rest, called Odalik, remaining under them as servants. The superintendent of the Harem, who bears the title Khasnadâr Kadin, and is usually an elderly lady, keeps up communication with the outer world through the eunuchs, whose head is the Kizlar-aghasi, or 'chief eunuch'—an im-

portant personage holding rank next to the Grand Vizier, and the Sheikh-ul-Islâm.

Constitution.—Turkey is 'a theocratic absolute monarchy, in principle subject to the direct personal control of the Sultan, who is at once a temporal autocrat and recognised khalif, or successor of the Prophet, and consequently spiritual head of the Moslem world. This theocratical absolutism is tempered not only by traditional usage, local privilege, the juridical and spiritual precepts of the Kurân and its Ulema interpreters, and the Privy Council, but also by the growing force of public opinion,

and by the direct and indirect pressure of European Powers.

Turkish, like all Moslem law, has its source in the Kuran; but the short Sûras of the Kurân not being sufficient to satisfy the requirements of a powerful Empire, the existing law grew up by gradual accretions. Next to the Kuran, the sources of Moslem law are:—the 'six revered books'-traditions derived from the first four khalifs and chief disciples of Islâm; decisions made by celebrated Imâms in the first centuries; the fetvas, or formal decisions on questions proposed to the Sheikh-ul-Islâm. and adet, or custom, which is equal in authority to positive law. After the conquest of Constantinople this mass of law was codified by Khosrey Mollah in a work called 'The Pearl,' which is much esteemed. Suleiman the Magnificent, the law was again codified by Ibrahim Halevi in his great work Multeka-ul-ubhur, the 'Confluence of the Seas,' which became the law of the Empire. The most recent codification is the Mejelleh, made within the last twenty years. These codes embody the Sheriat, divine or canon law. A new period opened in 1839 with the promulgation of the Hatti Sherif of Gül-khâneh, which was followed in 1856 by the Hatti Humayûn. These Hatts promised to all the inhabitants of the Empire, without distinction of faith, equal civil, political, and religious rights. Their publication was followed by the issue of a Penal Code, a Commercial Code, a Vilâyet law, and several firmâns and Vizierial orders, which are collected together in the Dustûr, and known as the Nizâm or Common Law. The Nizâm, construed when obscure by the Sherfat, is the law generally administered, but many questions are still reserved for trial in the Sheri Courts, in accordance with the Sheriat, Turkish law recognises, amongst Ottoman subjects, the broad distinction of Moslem and non-Moslem; and as every man has to belong to some organization, all non-Moslems must be members of one of the Millets, or religious communities recognised by the Government. All subjects, however humble their origin, are eligible to, and may fill the highest offices in the State.

Government.—The Sultan, as Padishah, concentrates all powers within his person; and the legislative and executive authority is exercised under his supreme direction by the Grand Vizier, who is at the head of the administration, and the Sheikh-ul-Islâm, who superintends public worship and the administration of justice according to the Sherat. The Grand Vizier, Sadr Azam, who is appointed by the Sultan, is assisted by ten Ministers; and they, with the Sheikh-ul-Islâm, form the Privy Council, Mejlis-i-Khass, which corresponds to our Cabinet. The Ministers are:—the President of the Council of State; Minister of War and Grand Master of Artillery; Minister of Marine; Minister of Interior; Minister for Foreign Affairs; Minister of Justice; Minister of Finance, Mines, and Forests, and Civil List; Minister of Evkaf (charitable bequests); Minister of Public

Works, Commerce, and Agriculture; Minister of Public Instruction. The work of the Ministries is carried on by councils, as the councils of state, finance, war, &c., and these constitute the Dîvân. Each of the 'Millets' has two representatives, elected by the Grand Vizier, on the Council of State.

The Sheikh-ul-Islâm, or 'Grand Mufti,' is appointed by the Sultan with the nominal concurrence of the Ulema; and he is at once head of that body and Vicar of the Sultan in religious affairs. Next in rank to the Sheikh-ul-Islâm are the Kazasskers (Chief Justices) of Rumili (Europe) and Anadoli (Asia), and the Kâdi of Stambûl. The Ulema is a body comprising all the great judges, theologians, jurists, and teachers of Moslem law; and it is recruited from the Softas or students at the Medressehs. They are divided into three classes. 1. The Imâms, who are charged with the conduct of public worship; they include the sheikhs, preachers; the khatibs, who recite the Khutbe, or official Friday prayer; the imâms proper, who celebrate marriages and conduct burials; the muezzins, who call to prayer; and the kaīms, who have the charge of the mosques. 2. The Kâdis, judges of all kinds, who are divided into mollahs, kâdis, and nâibs. 3. The Muftis of the Provinces, doctors of law and exponents of Iaw, who give decisions on all legal questions submitted to them.

(5.) Religious Communities (Millets). Foreigners.—The Sultans, since the conquest of Constantinople, have always recognised the division of their non-Moslem subjects into Millets or religious communities; and to these communities they have granted important privileges and immunities. They are permitted the free exercise of their religion; the management of their own monasteries, schools, hospitals, and charitable bequests; and in certain cases to exercise judicial power. Until 1839 there were four such Millets: the Roman Catholic, Greek, Armenian, and Jewish communities; but since that date the Roman Catholic Armenians, the Protestants, the Bulgarians, the Maronites, and the Nestorians have

been recognised as separate 'millets.'

Muhammad, 'the Conqueror,' and his successors made the Patriarchs of the Christian communities high officers of the Empire, with great civil and religious power over the laity. A note with the Patriarch's seal would send any one to exile or prison without inquiry. The Patriarchs had access to members of the Dîvân at any time, and their views were received as authoritative with respect to their own people. The Hatti Sherîf of Gül-khâneh (1839) had an unexpected effect on this Patriarchal system of government. It introduced the novel idea that men were equal before the law; gave the rayahs courage to contend for their rights; and diminished the civil power of the clergy. The Armenian laity were the first to come forward and demand a share in the administration of the affairs of their 'millet.' After a very long struggle with the Patriarch and clergy, who had acquired complete spiritual and temporal control over them, they obtained (1847) a Vizierial Order establishing two councils, under the presidency of the Patriarch, one of priests for ecclesiastical affairs, and one of laymen for civil affairs. followed by the elaboration of rules, for the better government of the Armenians by Patriarchal authority, which having been approved by the Turkish Government were issued in 1860 and may be called the Armenian Under this charter Armenian affairs are managed by spiritual and temporal councils, which are elected by the Armenian General Assembly and presided over by the Patriarch, who is himself elected by the Assembly. The Patriarch thus remains the official representative of the Armenian millet, and the medium through whom the orders of the Turkish Government are carried out, but all real power has passed into the hands of the councils. The success of the Armenian laity deeply affected the other communities, and their affairs are now managed in a similar way by Councils elected by the members. In each of the vilâyets there are *Provincial Councils* for the management of local affairs, under the presidency of the official representatives of their respective millets.

Foreigners, residing in Turkey, are, in virtue of the capitulations or old treaties with the Sublime Porte, under the laws of their respective countries; and are amenable to tribunals presided over by their Consuls. Cases between two foreign subjects are tried in the Consular Court of the defendant. Foreigners are amenable to the Ottoman tribunals in all cases, civil and criminal, in which an Ottoman subject is concerned. In civil cases, involving more than P. 1000, the tribunal is the Commercial Court, which is a 'mixed' tribunal,—i.e. two of the assessors are foreigners. In all cases a dragoman of the Consulate is present to see that the trial is conducted according to law. Foreigners owning real property are, in all questions relating to this property, assimilated to Ottoman subjects, and amenable directly to the Ottoman Courts without the intervention of their own Consular authorities. Writs issued by an Ottoman tribunal against a foreign subject must be served through the Consulate of the party to whom they are addressed. Domiciliary visits on the part of the Ottoman authorities are not legal unless a consular officer is present.

(6.) Provincial Administration. Justice.—For purposes of Administration the Turkish Empire is divided into Vilâyets, Sanjaks, Kazas, Nahiehs, and Kariehs or Mahallehs. At the head of the Vilâyet 'Province' is the Vâli, or Governor-General, who is appointed by the Sultan, and is responsible for public safety and the general government of his province. In important vilâyets the vâli has an assistant (muavin). The chief administrative officers are: the Defterdar (Director of Finance), the Mektûbji (General Secretary), the Directors of Public Works, Mines and Forests, Public Instruction, Cadastre, &c., and the Chief of Police (Alai Bey). In some vilâyets there is also a Foreign Secretary. The Vâli is assisted by an Administrative Council (Idâreh Mejlis), which consists of the Kadi, Defterdar, Mektûbji, the spiritual chiefs of the non-Moslem communities (Millets), and four elected members, two Moslem and two non-Moslem. Each vilâyet has also a General Council, which should be convoked once

a year, but is rarely called together.

The Sanjak (District), of which there are two or three in a vilâyet, is governed under the vâli, by a Mutessarif (Lieut.-Governor) appointed by Imperial order. There are a finance officer (Muhassabaji), a secretary (Tahrirat Mudiri), representatives of the various Ministries, and an Ilâreh Mejlis, as in a vilâyet. The Kazas (sub-districts), of which there are three to six in a sanjak, are governed under the Mutessarifs, by Kaimakams (Governors) appointed by the Government. Each has a secretary (malmudir), and is assisted by an Idâreh Mejlis, similar to that of the sanjak. The Nahiehs (Communal Circles), of which there are three or four in a kaza, are governed by Mudîrs (Administrators), each of whom has his staff and administrative council. The Karieh (Commune), corresponding

to the quarter (mahalleh) in a town, is a group of forty to fifty houses. Each commune has two Mukhtars (Head-men or Mayors), elected by the villagers, and in mixed villages each community elects two mukhtars. The mukhtars are assisted by a Council of Elders (Ikhtiar Mejlis), and have charge of the bekiis (field-guards) and the koruiis (foresters).

The administration of justice is an independent service. In each karieh the Council of Elders acts as a Court of compromise; in each nahieh there is a similar but larger Court; in each kaza a Court of First Instance (Bedayet Mahkameh), consisting of a President and two Assessors, one Moslem, one non-Moslem; in each sanjak a Bedayet Mahkameh, divided into two sections, Civil (Hukuk) and Criminal (Jeza), and a Commercial Court (Tejaret Mahkameh); and in each vilayet there is a Court of Appeal (Istinaf Mahkameh) in two sections, Civil and Criminal, and a Commercial Court. There is a right of appeal from each Court to the one above it, and from the Vilayet Court of Appeal to the High Court of Justice at Constantinople. In each vilâyet there is a Public Prosecutor (Mudaiumûm), and in each sanjak an assistant Public Prosecutor, who represent the Ministry of Justice, and are appointed to see that the laws are properly carried out. In each vilâyet there is also an Inspector (Mufettish), who reports to the Ministry of Justice on the state of the courts and prisons, the conduct of the Judges, and the general administration of justice.

In addition to the above Courts, which administer justice according to the Nizâm, or Common Law, there is in each administrative division a Sheri Court that takes cognizance of disputes between Moslems coming under the sherîat, or Canon Law. In the Sheri Courts the Kadi is sole

judge and interpreter of the law.

(7.) Army. Navy. Mercantile Marine.—The Turkish army consists of the Nizâm (Regular Army), Redifs (Reserves), Ilaveh (Territorial Troops), and Mustahfiz (Landsturm). Military service is compulsory on all Moslems excepting the inhabitants of Constantinople. Non-Moslems pay an exemption tax (Bedel Askerieh) of six shillings per head on all Every soldier serves six years in the Nizam, eight in the Redif, and six in the Mustahfiz. The Empire is divided into seven military districts, the head-quarters of which are at Constantinople, Adrianople, Monastir, Erzinjan, Damascus, Baghdad, and Sanaa (Yemen). There are local troops in Tripoli, and the Hejaz, recruited, however, in Asiatic The peace strength of the army is about 12,000 officers and 190,000 men; but, in time of war, by calling out the Redifs, llaven, and Mustahfiz, it would be possible to place 1,250,000 men under arms. The artillery is armed with Krupp guns of late pattern; the Nizâm is at present armed partly with the Mauser and partly with the Martini-Peabody rifle.

The Turkish Navy possesses six so-called sea-going ironclads, and nine smaller ones for coast defence; besides a large number of gunboats, and other steamers, including two torpedo-boat destroyers, thirty-six torpedo-boats, and two Nordenfeldt submarine boats. The armament of the ironclads is out of date, the boilers are old, and the ships themselves are rarely taken out of the Golden Horn. The torpedo boats are well looked after, and the crews constantly exercised. The crews are raised by conscription; the length of service is eight years in the active service (including three on leave), and four years in the Redifs. The peace

strength is about 2,500 officers and 15,000 men, a number that is doubled in time of war.

Turkey has no **Mercantile Marine.** The *Mahsûse* line of steamers is owned by the Admiralty. The *Shirket-i-Hairieh* is a privileged company, with a monopoly of the Bosporus passenger trade. L'Egée (Courtji & Co.) carries the Ottoman flag, but the capital is Greek. There are numerous small craft owned and manned by Ottoman subjects, Moslem and non-Moslem, but they are not built or equipped for long sea voyages, and do

not ply beyond the waters of the Black Sea and the Levant.

(8.) Rank. Decorations.—Great importance is, and always has been, attached to rank in Turkey. The strict rules of etiquette demand that every man should be paid the honour due to his rutbe, or grade in the official hierarchy. A Turk, when paying a visit, knows the exact spot at which his host should meet him, the words with which he should be greeted, and the particular part of the divân upon which he should be invited to seat himself. The host often releases the rules of etiquette, to show honour to a guest; the guest never attempts to break them. A breach of etiquette on the part of host or guest, when intentional, is regarded as an insult.

All civil rank is classed according to relative military rank, and at a very early date the military and civil services were divided into Viziers, Mirimirans, or Pashas of the second class, Mirlivas, or Brigadiers, Mirakhirs, or Masters of the Horse, and Kapuji-bashis, or Chamberlains. This lasted until the suppression of the Janissaries, when Mahmud II. established the four classes of Ula, Sanieh, Salisseh, and Rabea, for the civil service. The order of precedence was finally settled in 1861. According to this after the Grand Vizier, the Sheikh-ul-Islâm, and the Kizlar-aghasi, come the Mushirs, Field Marshals and Ministers; and then follow persons having the rank of Vizier, Kazasker, Bala, and Kadi of Stambûl. After these high dignitaries come officials holding the rank of Ula-senf-evel equivalent to Ferik (Lieutenant-General); Ûla-senf-sani, equivalent to Mirliva (Brigadier-General); Sanieh-senf-evel, equivalent to Mir-alai (Colonel); Sanieh-senf-sani, equivalent to Kaimakam (Lieutenant-Colonel); Salisseh, (quivalent to Binbashi (Major); and Rabea, in degrees corresponding to Yuzbashi (Captain), Mulazim (Lieutenant).

The Turkish Orders are the Mejidieh, in seven classes, founded by Abdul Mejid in 1851; the Osmanieh, in four classes, founded by Abdul Aziz, in 1860; and the Nishân-i-skefket, founded in 1878 by the present Sultan,

for ladies who had rendered services during the war with Russia.

Mushirs and Viziers are addressed as devietli, or 'excellency'; Kazaskers and Balas, as atufetli. The title hazretleri is used as a mark

of respect when addressing a number of the official hierarchy.

(9.) Trade. Commerce. Manufactures. Agriculture.—The last Custom House returns published give the total value of the exports of the Empire for 1894 as £12,503,452, and of the imports as £21,890,439. A stricter custom-house supervision would largely increase these figures. The principal commercial ports are Constantinople, Dedeagatch, and Salonika in Europe, and Trebizond, Samsûn, Smyrna, Mersina, Alexandretta, and Beirût in Asia. The largest exports are to Great Britain, France, Austria, and Italy, and the largest imports from Great Britain, Austria, France, Germany, and Russia. The chief exports are raising

wheat, raw silk, olive oil, mohair, coffee, opium, wool, cocoons, &c.; and the *imports* sugar, cotton thread, cotton prints, sheeting, calico, petroleum, coal. &c.

In the interior there is little commercial activity, owing to the want of good roads, and agents of British houses are rarely seen at any distance from the coast towns. The extension of the railways to Angora and Konia has led to a large increase of trade, and a line from Samsûn to Amâsia and Sivas would open up one of the best grain-producing districts in Asiatic Turkey.

Silk, carp-ts, soap, attar of roses, and tobacco are manufactured, and there are a few steam flour-mills, and steam cotton and silk spinning-machines; and glass, porcelain, fez, and paper manufactories. Some of the Turkish jewelry, leather work, and embroidery is very good; and in

some places good strong cloth is made.

Agriculture is everywhere in a very backward state, excepting in some of the coast districts, where great improvements have been made in recent

years in the culture of the vine.

(10.) Finance. Taxation. Land Tenure.—Until 1881 the financial affairs of the Ottoman Empire were in a state of complete disorganisation; but since that year, they have steadily improved, owing to the reduction and consolidation of the Foreign Debt, consequent upon the decree of the 20th December, 1881, and to the regulation of the Internal Debt. At the 31st December, 1899, the following was the situation of the external debt of Turkey:—

| | Bonds in Circulation. | Annual Charge. |
|--|--------------------------|-------------------|
| | £ | £ |
| 1855 Loan Guaranteed by France and England, 4 per cent. | 3,815,200 | 152,608 |
| 1881 Consolidated Debt (Series B, C, and D, and L.o.t.s. Tures.) | 88,428,333 | 1,545,984 |
| 1886 Customs Loan, 5 per cent., and 1 per cent Sinking Fund | 4,752,051 | 354,545 |
| 1888 Loan Kaulla, 5 per cent., and 2 per cent. Sinking Fund. | 1,067,080 | 105,000 |
| 1890 Priority, 4 per cent., and 1 per cent. Sinking Fund. | 6,990,240 | 391,363 |
| 1890 Osmaniel, 4 per cent., and 1 per cent. Sinking Fund. | 4,027,000 | 227,273 |
| 1891 Loan, secured, by Egyptian Tribute, 4 per cent. (repayable in 60 years) | 6,054,920 | 280,623 |
| 1893 Priority Tomboo, 4 per cent., and 1 per cent. Sinking Fund | 842,600 | 45,454 |
| 1894 Loan, secured by Egyptian Tribute, 3½ per cent. (repayable in 60 years) | 7,996,900 | 329,249 |
| 1894 Loan of 40 millions of francs, 4 per cent. (repayable in 64 years) | 1,562,460 | 70,509 |
| 1896 Loan, 5 per cent., and ½ per cent. Sinking Fund | 2,929,200 | 163,636 |
| Digitizeşi | £128,465,984 | £3,666,244 |

The Turkish Government has also engaged to pay to the Russian Government an annual sum of £317,272 in consideration of the Turco-Russian War Indemnity. There is further a *floating debt*, which is calculated to amount to from three to four million pounds. No accounts of the actual revenue and expenditure of the Treasury are published.

The Commission, or Conseil d'administration de la dette publique Ottomane, sits at Constantinople and administers the 'ceded revenues,' which are the stamp, salt, silk, spirit, fish, and part of the tobacco duties, besides the contributions from Cyprus and Eastern Rumelia, and the Bulgarian Tribute. The decree of the 20th December, 1881, provides for the application of the 'ceded revenues' to the payment of interest and amortisation of the debt, subject to the preferential deduction for 22 years of £T.590,000 for the interest and redemption of the debt to the Galata Bankers (Priority Bonds). In 1883, the Tobacco Régie (monopoly) was instituted and granted for thirty years to a financial group consisting of the Vienna Kreditanstalt, Herr Bleichröder, and the Imperial Ottoman Bank. The agents of 'the debt,' and of the Tobacco Régie, are found in all the large towns throughout the coun'ry.

The revenue is between sixteen and seventeen million pounds, and the expenditure between nineteen and twenty. The annual deficit is met by

various expedients, which need not be mentioned here.

The taxes are not oppressively heavy, but the mode of collection gives rise to great abuses. The towns and villages are exploited to such an extent by the tax collectors that the people have in every case to pay, in money or kind, half as much again as the tax itself. The principal taxes are: the Ushr, 'tenth,' or Tithe, which is levied on all agricultural produce, cereals, vegetables, cotton, opium, fruit, oil, honey, wood, charcoal, &c., is collected sometimes in kind, and sometimes in money. The arrangements for the collection of the tithe arc made by the Administrative Councils of the Vilâyets. The crops are valued in spring, and, after the valuation has been reported to the Treasury, the Councils decide whether the tithe is to be sold or collected by the Government. The actual quantity of produce taken from the peasant or cultivator is about 15½ per cent. The emlak verghisi, or Property Tax, of 4 per 1000 on the value of all property occupied by the owner, and 4 per cent. on all houses and land leased to others; and the temettu verghi, or Income Tax, of 3 per cent. on profits and income of all kinds. Serious abuses exist in the assessment and collection of the The bedel askerieh, or Military verghi taxes. Crown lands pay no taxes. Exemption Tax, levied on all non-Moslems, through the heads of their 'millets,' at the rate of P.5000 for every 180 adult males. The sheep and goat tax, which varies from P.11 to P.4 per head. The Tapu, or Land Tax, including succession and mortgage duties, and 5 per cent. on every sale of land. The stamp, salt, silk, spirits, and tobacco duties, the judicial receipts, The custom duties are 8 per cent, on all imports, and 1 per cent. on all exports. There are also Municipal taxes, which vary in the different towns.

Land is divided into five categories: Mulk, or freehold, which can be disposed of by the owner at his pleasure, but reverts to the State if he dies without heirs. Mirieh, or Government lands, which were originally granted to soldiers as military fiefs, but are now bought and sold through the agents of the Beit-ul-Mal, a branch of the Finance Department. If a holder of

Mirich land leaves it fallow for three years, or dies without heirs, his property reverts to the State. The Vakûf, or endowed lands, are either lands granted by the Sultan, or freehold land dedicated by the owner, to some religious or charitable foundation. Most of the Vakûf lands are in the hands of officials and notables, who hold at very low rentals, and resist investigation. The administration of these lands by the Evkaf Department is said to be very corrupt. Metrûk, or public lands, are given over by the Government to communes for specified purposes. Salieh, or waste lands, are unoccupied lands, & hr. from a house; they are sometimes sold by auction, and under certain conditions become the property of the person who cultivates them.

(11.) The Press.—Few changes are more remarkable than those which have followed the publication of the first newspaper in Turkey, during the Crimean War. The Press, notwithstanding the strict censorship to which it is subjected, exercises a wide-spread influence. In the large towns in the interior the newspaper reader has almost entirely supplanted the story-teller; and the events and politics of the day are discussed, throughout the country, in a manner that was quite unknown twenty years ago. Each Vilayet has its official journal, and the principal Constantinople papers have a large circulation in the provinces. The newspapers are political, religious, scientific, literary, and commercial; and the languages in which they are published offer an interesting study. There are papers in Arabic, Armenian, Bulgarian, English, French, Greek, Hebrew, Italian, Persian, Spanish, Turkish, Turkish written in Armenian character, and

Turkish written in Greek character.

The first press law, under which newspapers were free within certain prescribed limits, was promulgated in 1861. In case of transgression, the responsible editor of the offending paper was summoned before a tribunal ad hoc, and if convicted was punishable by fine, imprisonment, or suspension of his newspaper. In 1866 this law was suspended, and in lieu of it the Press was placed under the Régime Administratif of the Foreign Office. By this the Porte assumed arbitrary authority over the Press, and when an article appeared that caused displeasure at the Porte, the paper publishing it was forthwith suspended or suppressed. After the death of Sultan Abdul Aziz the authority of the Porte was exercised in an increasingly arbitrary manner until 1886, when a preventive censure was introduced. One member, or two, of the staff of the Press Bureau is told off to each newspaper office, and revises all the matter before it goes to press. These censors are incapable of forming an opinion as to the merits or demerits of a political or economic article; but they have a quick eye for prohibited subjects and words. The only effect of the system is to paralyse the Press and to deprive it of all authority, as well on matters of fact as of opinion. All papers are watched by the Press section of the Cabinet Particulier of H.I.M. the Sultan.

i. TURKISH LANGUAGE.

It has been thought useful to supply the traveller with a brief sketch of the mechanism of the Turkish language, such as may assist him in understanding what he hears, and in applying any words which he may pick up; although in the limited space at our disposal it is impossible to do more than supply some elementary notions to such as do not care to study

the subject thoroughly.

The Turkish is, like the English, a mixed language. With a Turkish construction it works up Arabic and Persian words. Common Turkish is almost pure Turkish, but owing to its poverty the literary language introduces Persian and Arabic copiously. It is expressive, soft, and musical, not difficult to speak, but very difficult to write. The Turkish characters are, with some slight difference, the same as the Arabic and Persian. They are written from the right to the left. The chief books of the Turks are those on poetry, law, and theology. Printing was introduced at Constantinople in the sixteenth century; but the copies of the Koran are still multiplied in manuscript.

There is, practically speaking, no definite article in Turkish, though o or ol is sometimes used as such, and inflection will often supply its place. The indefinite a or an is expressed, as in some other languages, by

bir (one).

The various relations of nouns expressed in most modern languages by

prepositions are, in Turkish, represented by affixes.

The following is the declension of the word ev, house:—ev, the house; evin, of the house; eve, to the house; evi (acc.), the house; evden, from the house; evler, the houses; evlerin, of the houses; evlere, to the houses; evleri (acc.), the houses; evlerden, from the houses.

If the last vowel of the word declined is e (as in the above example), or if it is i or i, the declension is similar to that of ev. These vowels sounds are said to be 'soft.' If, on the other hand, the last vowel in the word is a 'hard' vowel, such as a, o or u, those in the terminations or affixes must also be hard. Thus dost, fiend, makes dostun, dosta, dostu, dostatan, plural, dostar, dostarun, dostari, dostardan.

For similar exphonic reasons a k when it occurs between two vowels is often changed into gh or y; and a y or an n is often introduced to prevent the juxtaposition of two vowel sounds. The ear is the ultimate guide in these cases, and it will not be found that they present great difficulty

in ordinary conversation.

Adjectives are indeclinable, and precede the noun; Beuyük adamlardan, from great men.

The numerals leave the noun in the singular; Bin at, not bin atlar,

a thousand horses.

The possessive case requires the addition of an *i* to the name of the thing possessed. Thus *Pâsha* is a Pasha, ev, a house; the Pasha's house is not *Pashanin ev*, but *Pashanin evi*, lit. of the Pasha his house.

The possessive affixes for nouns which end in a vowel are:—m, my; n, thy; si, his or her; miz, our; niz, your; lari, their. Thus torba, a bag, becomes torbam, my bag; torban, thy bag; torbasi, his or her bag; torbamiz, our bag; torbaniz, your bag; torbalari, their bag.

For nouns which end in a consonant, it is necessary to insert a vowel between the noun and the affixes of the 1st and 2nd person, while the affix for the 3rd person singular is changed from si to i. Thus at a horse makes atim, atin, ati, atimiz, atiniz, atlari, my horse, thy horse, &c.

It is to be noted that nouns with the possessive affix are declinable. Thus atim, my horse; atimin, of my horse; atima, to my horse; atimi (acc.) my horse; atimdan, from my horse; atlarim, my horses: atlari-

min, of my horses; atlarima, to my horses; atlarimi (acc.), my horses; atlarimdan, from my horses. It will be seen that the sign of the plural lar comes between the noun and the possessive affix.

In all the above cases the vowel sounds are varied according to the euphonic rules alluded to before; which rules, in fact, are of universal

application throughout the language.

Verbs are conjugated by means of affixes only, and without pronouns. The principle tenses of *gitmek*, to go, are the following:—

Gidyôrim, I am going.
Giderim, I go.
Gitdim, I went.
Gidejeyim, I am about to go.
Gitmaliyim, I ought to go.

Gidyôridim, I was going. Gideridim, I used to go. Gitdidim, I had gone. Gidejekdim, I was about to go. Gitsem, If I go.

The conjugation of $gidy\hat{o}rim$, I am going, is given below. The other tenses are conjugated in the same or in a somewhat similar manner.

Gidyôrim, I am going. Gidyôrsin, thou art ,, Gidyôr, he (she) is ,, Gidyôriz, we are going. Gidyôrsiniz, you ,, ,, Gidyôrler, they ,, ,,

The imperative is formed by cutting off the termination mek of the infinitive; thus git, go.

If the vowels in the infinitive are hard (e.g. bakmak, to look; and vurmak, to strike) the usual substitution of hard vowels for soft takes place throughout the conjugation.

Various derivatives, each of which is conjugated as above, can be made

by introducing syllables between the root and the affixes: thus—

Gieurmek, to see.
Gieurüshmek, to see one another.
Gieurünmek, to cause oneself to
be seen.

Gieurülmek, to be seen. Gieurdürmek, to cause to sec.

The negative is formed by introducing m and a vowel just before the affix, thus—

Gieurmemek not to see. Gieurüshmemek, not to see one another, &c.

There is also a derivative which indicates inability to perform the action referred to, thus—

Gidememek, not to be able to go. Bakamamak, not to be able to look.

The interrogation is made by introducing m with the proper vowels Gider-mi-sin? Art thou going? Vurajak mi? Will he strike? Sen mi geldin? Was it you who came?

Turkish being a non-Aryan language, its grammar and syntax differ greatly from those of English, Latin, and other Aryan languages. In translating from Turkish into English, one has usually to begin at the end of the sentence; sometimes it is necessary to go forward a whole page, and work one's way backward to the beginning. This is one of the great difficulties of literary Turkish.

The traveller who wishes to obtain any further insight into the language on the spot is especially recommended to learn what he can colloquially, rather than by taking lessons from a professional master, who will prove completely wedded to a defective routine system of teaching. Let him avoid encumbering and embarrassing his brain by any attempt at formally studying the literary Turkish, which will only create confusion, and, even if learnt, would be useless for conversational purposes, a great proportion of the words used in the written language being unknown to the middle and lower classes.

The best book for the tourist who only wishes to obtain a slight

knowledge of the language is:

Redhouse's Turkish Vade Mecum, Trübner & Co., 6s. It is a small book, easily carried in the pocket, and contains a very good vocabulary and an epitome of the grammar. All the words are printed in Euglish characters.

For those who wish to study the language further, the following

dictionaries and grammars are recommended:-

Redhouse's Eng.-Turk. Lexicon. Quaritch. One vol. 18s.—Samy Bey Fraschery's Dictionnaire Turc-Français. Constantinople. One vol. 30s.—Wells' Practical Grammar of the Turkish Language. Quaritch. One vol. 15s.—Redhouse's Grammaire Raisonnée de la Langue Ottomane. Paris. Gide et Cie. One vol. 16s.—Wahrmund's Praktische Grammatik der osmanisch-türkischen Sprache. Giessen. J. Ricker. One vol. 16s.—A useful key or appendix to the last-named work (price 2s.) has also been published.

VOCABULARY.

In this vocabulary, in Turkish words, the letters should be pronounced somewhat as follows:—

a, as in 'father,' but shorter; or like the u in 'under.'

â, as in 'father.'

e, as in 'met.'

i, as in 'sit.'

i, like ee in 'meet.'

o, as in go, pronounced short.

ô, as in go, pronounced long.

u, like oo in 'foot.' \hat{u} , like oo in 'boot.'

ü, as the French u in 'tu.'

ai, like i in 'fight.'

ey, as ey in 'they.'

su, as the French eu in 'meute.'

ch, as in 'church.' (N.B. c has not been used except in the combination ch.)

g is always pronounced hard as in 'go,' even when it precedes an e or an i.

gh indicates a very soft guttural g.

h, as the English aspirate h, except at the end of words terminating in ah or eh, when it is usually dropped, and only the vowel pronounced.

kh, as the English aspirate h, but in a more guttural manner.

Digitized by GOOGLE

s is always pronounced soft as in 'send' or 'invest'; never as in 'music.'

sh, as in 'bush.'

y is always used as a consonant.

The other consonants are pronounced the same or nearly the same as in English.

The apostrophe' indicates a slight hiatus such as exists in English in the pronunciation of two such words as 'the act.'

The ordinary rules for the accent are as follows:-

(1.) If there is a long vowel, it carries the accent. Thus the first syllable is accentuated in *Pâsha*, and the second in *mushir*.

(2.) If two consecutive consonants occur, the syllable preceding them is accentuated; as for instance the first syllable in mevlevi and in sakka.

(3.) In other cases the syllables are equally accentuated.

The transliteration has been so arranged as to show as far as possible the colloquial pronunciation of the words. It is very important to observe the various rules given above, and not merely to pronounce the letters in the way one naturally would if the words were English.

Selâm, peace or welf-re.—Selâm aleykum, peace be unto you, or prosperity and welfare attend you. The reply is Aleykum selâm.—The Turks only give this salutation between Mussulmans, and it should not be addressed to them, although the Persians and Indian Mussulmans give it to Englishmen. It is safe to say, Sabâh sherifiniz hair ola, good morning, or Ahsham sherifiniz hair ola, good evening. Then follow—

Hosh geldin—Sefa geldin, Welcome. (Said by the master of the

house.) The reply is Hosh bulduk.

Eyî mi siniz effendim? Keyfiniz eyî mi? Are you well, Sir?

Mashallah! What God wills! Used as an expression of surprise, praise, or pleasure.

Installah! Please God! This is used as an affirmative expression, and also in reference to all future proceedings.

Let us see, By and by, Bakalum. Look, Bak. Stop, Dur. Come in, welcome, Buyurun. word of invitation-At your service. Come, Gel. How many? Kach? Give me _____, ____ Bana ver.
Bring me ______ Bana getir. Evet, Yes. — Yôk, No. — Hair, a polite no. Tea, Chai. Lemonade, Ilimonâta. Sherbet, Sherbet. Wine, Sharâb. Sugar, Sheker. Water, River, Brook, Sû. Hot water, Sijâk sû

Fresh water, Taze sû. Bread, Ekmek. Meat, Et. Cheese, Peynir. Salt, Tuz. Milk, Süt. Eggs, Yimurta. Flow, Tawuk. Fish, Baluk. Wood, Odun. Fire, Atesh. Tobacco, Tütün. Pipe, Chibûk. Great coat, Yaghmurluk. Umbrella, Shemsieh. Where is ——? —— nerede? Stable, Ahir. Horse, At, Haivan, Begir. Mule, Katir. Ass, Eshek. Camel, Deve. My horse, Atim. Your horse, Atin. Digitized by GOOGIC

Cold water, So'ûk sû.

Where is my horse? Atim nerede? | Mosque, $J\hat{a}m\vec{v}$. Saddle, Eyer. Girth, Kolan. Rein, Dizgin. Whip, Kamchi. Stick, switch, Chibûk. Quick, Chapuk. Slow, Yavash. How far is it — ? — ne kadar uzak? How many hours is it to ----- kach sa'at ? What's o'clock? Sa'at kach? Is there a khan here? Burada khân varme ? Horse-shoe, Nal. Shoeing-smith, Nalband. What is the nearest road to ----- en yakin yol hangise. Ford, Gechid. Fountain, Cheshmeh. Spring, Bunar.

Let us go, get on, Gidelim. 'Make way!' a call when on horseback in the streets of Stambûl, Destûr! or Vardah! Is, Dir. Good, Eyi. Bad, Fena. l want, Istiyôrim. I want a newspaper, Bir quietto istiyôrim. There is no water, Sû yôk. -? | Is not, Deyil. The town is not far, Kasaba uzak devil. Very, Pek. The house is very near, Ev pek What ruins (inscriptions, &c.) are yakin dir. there near here? Buralarda ne A thing, Shey. Thank you, Teshekkür ederim. Have you any coins or curiosities? I do not want anything, Hich bir Eski paralar yakhod tuhaf var shey istemeyőrim.

Cemetery, Mezâr, Mezârlik.

adi ne dir?

What do you want? Ne istersin?

What is your name? Adin ne?

What is the name of this? Bunun

After eating or drinking, the bystanders salute you with—

mi? or, Eski sikkeler ya assare Good-bye, Allaha ismarladik.

Aftet-olsun, May it do you good!

kharâb var dir ?

uttika var mi?

Allah-râzi-olsun, May God favour you!

The constant recognition of the Deity among Orientals is exemplified

by the frequently-recurring expressions of

Shükür Allah, May God reward you: Allah râzi ola—Praise be to God: Allaha emânet ola—Allah bereket versin—May God receive you, &c.; terms by which they express their gratitude for favours conferred on them.

Haide, Chabuk—the usual expression used to hasten anyone, your

surûji (postilion), for instance, signifying 'quick,' 'make haste.' Kach Ghrûsh—How many piastres? or—What is the price?

Peki for pek eyi, Very well! Bâshka—Other, different.

---- var—There is (some)-

---- yók-There is no-

— $var \ m\hat{i}$ —Is there any——?

Chôk — Very, exceedingly, much, too much!

Haide git!—Be off with you! \ Are useful phrases for getting rid Istemem—I don't want (it.) of beggars, touts, &c.

[34] Introduction.—Turkish Language.

| Numbers. | (1, Bir 2, Iki 3, Üch 4, Deurt 5, Besh 6, Alti 7, Yedi 8, Sekiz | 9, Tokaz 10, On 11, = 10-1, On-bir 12, = 10-2, on-iki, &c. 20, Yirmi 30, Otuz 40, Kirk 50, Elli | 60, Altmish 70, Yetmish 80, Seksen 90, Doksan 100, Yüz 1,000, Bin First, Birinji, ilk Second, Ikinji. |
|----------|--|--|---|
|----------|--|--|---|

Turkish Words used Geographically.

| Ak, beyaz, white. | Shehir, town, city. | Tash, stone. |
|----------------------------|---------------------|-----------------|
| Kara, siâh, black. | Maden, mine. | Kapu, gate. |
| $S\hat{u}$, water, river. | Tepeh, hill. | Serai, palace. |
| Dâgh, mountain. | Dereh, valley. | Keupri, bridge. |
| Geul, lake. | Yol, road. | Aghach, tree. |
| Irmak, river. | Kaya, rock. | Kasaba, town. |
| Keui, village. | • | |

For a very useful vocabulary of Turkish and English, in a portable form, the traveller is referred to Redhouse's Vade Mecum.

TURKISH TITLES OF HONOUR AND NAMES.

· The titles and functions of the dignitaries of the Ottoman empire differ from those of Western Europe, so that an enumeration of them may be useful to the traveller.†

Pâdishâh is the chief and popular title of the Sultan; it is said to signify Father of all the Sovereigns of the Earth. The Turks seldom say Sultan. He is also styled Vicar of God; Successor of the Prophet; Imâm-ul-Muslemîn, or Pontiff of Mussulmans; Âlem Penah, refuge of the world; Zil-ullah, shadow of God; and Hunkiâr, or manslayer. He is the head of the Sunnite sect, and is recognised as such by Mussulmans of that sect in our empire of India. He is regarded as Khalif, successor of the Prophet, and many Mussulman pilgrims visit Constantinople to see him and the great metropolis of Islâm.

The Sheikh-ul-Islâm, or grand multi, is chief of the Ulema, a class at once judicial and religious, and combines in his person the highest power of each kind. His peculiar office is that of supreme interpreter of the law. He is consulted by the Sultan on doubtful points, and his sanction

is always desired to any new laws or reforms.

The Serasker is the minister of war and commander-in-chief of the army.

The Top-khûneh-mushîri, commander-in-chief of the artillery, and

governor-general of all the fortresses of the empire.

The Kaptân Pâsha, supreme commander of the navy, or Lord High Admiral of the Turkish empire. His power is absolute in everything

relating to the marine, and he controls the management of the arsenals and the ships of war.

The Umûri-kharjieh-nâziri, or minister for foreign affairs, formerly

called Reyis Effendi.

The following are some of the principal aghas or officers of the imperial household. They live in the palace. Their power has much declined:—

The Kizlar-aghasi, chief of the black eunuchs, holds an important office, and formerly ranked next to the Grand Vizier and the Sheikh-ul-Islâm. He has the title of Mushir, or first-class pasha. He has the control of everything relating to the imperial harem and apartments, and the government of all the eunuchs.

The Khazineh-humayûn-vekili, or keeper of the Sultan's privy purse, is one of the chief officers of the black eunuchs, and is himself a eunuch,

and is classed among the functionaries of the first rank.

The Kapu-aghasi, or chief of the white eunuchs, is the first officer of the imperial chamber, and ranks after the kizlar-aghasi, of whom he for-

merly had precedence.

The *Hekim-bâshi*, the chief physician of the palace, is the head of the medical profession throughout the empire. He has under him the imperial physicians in ordinary, about twelve in number, of whom two are in attendance every twenty-four hours. Several of them are European physicians settled at Pera. His office is one of great influence and power, more political than medical, as he has ready access to the palace. There are besides many other officers of the Palace, too numerous to mention.

The following are some of the principal names, words, &c., with which the traveller in Turkey will find it useful to be acquainted:—

Agha is the title 'gentleman,' applied par excellence to eunuchs, and given in the army to officers below the rank of major. It is usually given as a title of respect to inferiors in the employ of government, and is borne by gentlemen of the old Turkish stock in the provinces.

Almeh, female singers and dancers, who perform at private houses

for hire.

Altilik, a debased silver coin, equal to 6 ghrush or piastres.

Anadoli, Anatolia, Asia Minor.

Arnaût, a name by which the Turks designate an Albanian.

Baba, father; also a term of endearment, and used to an old man.

Bairâm, a festival of three days, which succeeds the Ramazan, when all the mosques are illuminated. It is the Moslem Easter.

Bakkâl, a grocer, or chandlershop-keeper.

Bakshish, a gratuity, fee.

Bash, head, chief.

Bashi-bozuk, modern irregular cavalry. Lit. 'crack-brained.'

Bazâr, a market for the sale of provisions. This term is used mostly by Europeans; what we understand as a bazâr is called bezesten and charshi. The natives call a fair, bazâr.

Beshlik, a silver coin, equal to 5 piastres.

Bey, a title formerly of the holder of an imperial fief (bey-lik); now

Digitized by Google

given to lieutenant-colonels in the army and to the superior officers of the navy, and their descendants, so that it is a common title of the Turks in Stambûl, and sometimes is found in the lower classes in towns. In speaking to a bey or gentleman the phrase is Bey effendi.

Beyler-bey, bey of beys, a rank equal to the ancient one of pasha of

two or three tails.

Bezesten, a bazar or building for the sale of valuables, silks, jewellery, &c.

Bin-bashi, a colonel in the army.

Charshi, a bazâr composed of covered streets of shops for the sale of valuables.

Chelebi, a gentleman.

Chibûk, a pipe; chibûkji, a pipe-seller; also the servant who lights them.

Chiftlik, a farm, an estate in the country.

Chingeni, gipsy. Chojuk, boy.

Defterdar, a receiver of government dues; the chief finance official in a vilâyet.

Demir yolu, railway.

Dervish, a sort of Turkish monk. There are numerous orders of them which are distinguished by their dress. They bear the name of their founder, and some of them claim to practise the greatest austerities and privations.

Divan, a term used for the great assembly of dignitaries of state.

Dragoman (by the Turks called Terjumân—whence the French Truchement), an interpreter, ranging from the Dragoman of an embassy down to a leavaig de place or street touter

down to a laquais-de-place or street touter.

Effendi, a title applicable especially to the civil servants of the State. It is also given to gentlemen generally, and, when used in addressing a person, is equivalent to 'Sir' from the Greek αὐθέντης, master). It is then Effendim, my lord, or monsieur.

Emîr, prince; Emîr-ul-muminîn, Prince of the faithful; a title of the

Sultan.

Euren, ruins.

Ferejeh, a cloak worn by ladies out of doors, entirely concealing the person.

Ferth, a general (of division) in the army, or lieutenant-general,

who is a pasha.

Fetvah, a judicial decision either of the Sheikh-ul-Islâm, or of a Mufti, as interpreter of the law.

Firenk European, Frank—adjective and noun.

Firmân an imperial edict or order, headed by the Sultan's tûrah

or sign-manual.

Giavur, Ang. Giaour (from Gueber a fire-worshipper), a word of contempt, and when pronounced alone, and while a Christian is passing, means an infidel. In conversation it is employed to designate Christians in general.

Gumruk, customs duties, custom-house.

Gumrukji, customs' officer.

Hajji, a pilgrim; one who has made the pilgrimage to Mecca.

Hammâl, a porter.

Hammallik, porterage.

Hanum, wife or lady; Beuyük-hanum, first wife or head of the

family; married woman.

Harim—literally, sanctuary; the apartments of the women, as opposed to the salâmlik, those of the men; the female family; the court-yard of a mosque.

Hatti-Sherif, an imperial ordinance.

Hejra, Ang. Hegira, flight. The Moslem era dates from the year of the Hegira or flight of the Prophet from Mecca, A.D. 622.

Hekîm, a physician; Hekîm-bashi, the chief physician.

Helva, a sweetmeat of which the Turks are very fond, made of almonds, honey, and perfumes, and sold in the streets by men, thence called helvais.

Imâm, Turkish priest, or leader in public worship; literally, he who leads or is at the head. Thus, Imâm, par excellence, or Imâm-ul-

Muslemin, the chief of the faithful, one of the Sultan's titles.

Imaret, a hospital or soup kitchen for the relief of the poor, travellers, students. &c.

Ingiliz, English, Englishman. Islâm, the Muhammadan faith.

Jâmi, a mosque of the higher class, in which the Friday prayer is read. The imperial mosques have generally attached to each a sheikh, a khatib, from 2 to 4 imams, 12 muezzins, and 20 kayims, who are supported out of its revenues.

Juma, Friday, the Moslem Sunday.

Kâdi, a judge.

Kahveji, a coffee-bearer; the keeper of a coffee-house.

Kaik, a light shallow boat used on the Bosporus.

Kaikji, a boatman.

Kaimakâm, the governor of a sub-district (kaza); a lieutenant-colonel in the army.

Kaptan, the commander of a ship; term applied to a European.

Kapu, a gate; Pâsha-kapusi, the gate of the pasha, i.e. the Sublime Porte, the government offices (the word used for Sublime Porte is Bâb Âli).

Kapuji, a chamberlain, an officer of the seraglio, a doorkeeper.

Kavas, a private armed attendant.

Kaza, an administrative sub-district, a subdivision of a sanjak.

Khalif, a title of the Sultan, meaning vicar or successor of the Prophet.

Khân, a title of the Sultan; an inn or house for travellers; sometimes a passage, court, or alley.

Khānji, the keeper of a khān.

Kharâb, ruins.

Khatib, the person who conducts the Friday service in the mosques. Khoja, a teacher: a common title for schoolmasters, inferior members

of the Ulemas, public writers and copyists, and scholars.

Kiâtib, a writer, copyist, or secretary, particularly at the Porte;

Bash-kiâtib, chief registrar of a court of law.

Digitized by Google

Kiâya, master, steward, lieutenant; head of a corporation of artisans. Kiâya bey, formerly the title of the minister of the interior, now that of the personal representative of a governor; Kapu-kiâya, the representative at court of each governor of a province.

Kibleh, the point to which a Moslem turns when at prayer.

Kiervan, a caravan; Kiervan-bashi, leader of a caravan; Kiervanserai (caravanserai), an inn or khân. Kismet, predestination, fate.

Kitâb, a book.

Kiz, girl.

Kôja, an elder; Kôja-bashi, the delegates of municipalities, municipal magistrates: head of a village.

Konak, a town-house, as opposed to yali, a country house; the

house of the governor; a halt, station, or post.

Kuleh, a tower, villa.

Kurban-bairâm, the feast of sacrifices, celebrated by rejoicings, pro-

cessions, and illuminations.

Kur'an, knowledge, commonly written Koran: a book written by Muhammad, which his followers claim to contain a Divine Revelation.

Lîra, a Turkish pound.

Mangal, a copper brazier or charcoal pan.

Medreseh, a college, attached chiefly to the great mosques.

Meidan, an open square or piece of ground; At-meidan, the ancient hippodrome, now the horse-market; Et-meidan, the provision-market; Ok-meidan, the archery ground.

Mejidieh, a silver coin, 20 piastres; or gold, 100 piastres; an order

or decoration; so named after the late Sultan.

Mejlis, a council; Mejlis-i-khass, the privy council; Mejlis-i-valai, the council of state.

Mekteb, school in general; a primary or elementary public school.

Mesjid, a small mosque or oratory. These have neither a sheikh nor a khatib attached to them.

Mevlevi, a dancing dervish. Mir-alai, colonel of a regiment.

Mollah, a member of that division of the Ulema whose function is the administration of justice; a judge of one of the superior courts.

Mudaiumûm, the public prosecutor in a vilâyet.

Mudir, the administrator of a nahiyeh; a director or manager employed by a company.

Muezzin, an in erior officer of a mosque, who calls to prayer from the

minaret.

Mufti, an interpreter of the law; a member of the Ulema. Mukhtar, the head-man of a village or Quarter of a town.

Mushir, a field-marshal in the army; a privy councillor, always styled pasha.

Mussellim, a governor of a city.

Mutesarrif, the governor of a sanjak.

Nâhieh, a sub-division of a kaza.

Namaz, the Moslem prayer recited five times a day.

Neter, a soldier.

Nishân, a decoration, medal, the Mejidieh.

Digitized by Google

Nizâm, the regular troops.

Oda, chamber, room, court, office, box at a theatre.

Oghlu, son.

Osmanli, the name by which the Turks designate themselves.

Panâyir, a fair.

Pâsha (from the Persian word 'Pa-sha'—viceroy), a title of dignity, military and civil, which always follows the name; the viceroy or governor of a province.

Posta, letter post-office.

Râki, an ardent spirit; a liqueur.

Ramazân, the ninth month of the Turkish year, in which falls the fast of 28 days of that name.

Râyah, a non-Mussulman subject of the Sultan.

Redif, the reserve, into which Turkish soldiers are enrolled after five years' active service. It forms a second army when called out occasionally, and corresponds to the Landwehr of Germany.

Reis, president; chief; captain of a ship.

Rûm, a Greek.

Rumili, Rumelia, the name by which the Turks designate their European territories, as distinguished from their Asiatic.

Sakka, a water-carrier.

Sanjak (lit. flag), an administrative district, a subdivision of a vilâyet; Sanjak-i-sherif, the imperial standard.

Sarrâf, a money-changer; a banker.

Selâm, health; a salutation; compliments.

Selamlik, a saloon; the apartments of the men, as distinguished from the harim.

Shekerji, a seller of sweetmeats.

Stambûl or Istambol, Constantinople; Stambûl-Kûdisi, the chief judge, and Stambûl-effendi, the chief of the police at Constantinople.

Sunneh, tradition, the highest religious authority after the Koran; Sunnis or Sunnites, the orthodox, as distinguished from the sectarian (Shias, Shiites) followers of Ali.

Tandûr, the Turkish and Levantine substitute for a fireplace, con-

sisting of a wooden frame in which is a copper vessel full of charcoal.

Tanzimât, the reformed system of government introduced by Sultan Mahmûd.

Tatar, a courier.

Tekkeh, a Muhammadan monastery.

Tezkereh, a passport, note.

Türbeh, a tomb, mausoleum.

Türk, a rustic or clown; hence the Turks never use this word to designate themselves, but apply it to the Turkomans and other tribes of Central Asia. (See Osmanli.)

Ulema, a hierarchical body, at the head of which is the Sheikh-ul-Islâm. It comprises within it all the judges (mollahs, kâdis, nâyibs), the interpreters of the law (muftis), and some functionaries of public worship (sheikhs and khatîbs).

Vakuf, property consecrated to the mosques, or to institutions of

piety and benevolence.

Vapor, steamboat; Kara vapor, locomotive engine.

Digitized by GOOGIC

Vilâyet, a province of the empire governed by a Vâli. Each is divided for administrative and fiscal purposes into livas or sanjaks, which are again subdivided into kazas.

Virane, ruins.

Yali, a summer residence or camping-ground, a country house.

Yashmak, a veil of white muslin worn by Turkish ladies which fastens under the chin. It entirely conceals the features, and leaves an opening for the eyes.

Yuruk, a nomad of Asia Minor. Yüz-bashi, a captain in the army. Zabtieh, policeman. Zâdeh, son.

SECTION I.

CONSTANTINOPLE, THE BOSPORUS, BRÛSA, THE HELLESPONT.

CONSTANTINOPLE.

HISTORICAL SKETCH.

In the year B.C. 658 a band of Greeks from Megara settled on the promontory over which are now spread the buildings and gardens of the Seraglio, and called their new home BYZANTIUM. According to tradition the site was indicated to the colonists by the oracle of Apollo at Delphi, which bid them establish themselves opposite to "the land of the blind"—in allusion to the blindness of the Megarians who, a few years previously, had settled at Chalcedon, Kadi Keui, when they might have occupied the superior

position on the European shore of the Thracian Bosporus.

Byzantium grew and throve and soon became a considerable place, whose possession or alliance was of great value to contending Powers. Having submitted to the Persians, it recovered its independence after the defeat of Xerxes, and became a member of the Athenian confederacy, till the Athenian power was in its turn overthrown. It was the first and most important city to join the second Athenian league, B.O. 378. In B.C. 340 it was besieged by Philip of Macedon, and was only saved by the timely arrival of reinforcements which Demosthenes urged the Athenians to send to the assistance of their ally. During this memorable siege a bright light in the form of a crescent was, it is said, seen in the sky, and regarded by the Byzantines as a sign of deliverance. The Crescent which is found on Byzantine coins, and which was adopted by the Osmanlis as their device after the capture of Constantinople, is supposed to commemorate this portent. There is, however, some evidence that the Seljûk Turks had used the crescent long before the rise of the Osmanlis.

For the aid which the Byzantines gave Rome during the war with Antiochus and Mithridates, Byzantium was granted the rank of a free and confederate city, and the right to levy tolls on ships coming out of the Black Sea,—a right it had long exercised on its own account. In A.D. 196 it was taken by Severus after a three years' siege, and completely destroyed as a punishment for having taken the side of his rival Pescennius Niger. Severus afterwards relented, and rebuilt the city under the name of Antonina; but it never fully recovered until Constantine determined to make it the capital of the Roman Empire. The only remaining monuments earlier than the foundation of "New Rome" are the Column of Claudius Gothicus in the gardens of the Serai (p. 42); and,

possibly, some portions of the Hippodrome.

Constantine (A.D. 306-337) surrounded his new capital, which was twice Turkey.

η

the size of Byzantium, with walls; divided it into 14 Regions or Quarters; and adorned it with palaces, churches, baths, forums, statues, &c. He brought distinguished families from Rome, and allured settlers by the grant of privileges and immunities, so that the city rose at once to greatness. On the 11th May, 330, New Rome was dedicated with 40 days' festivity; and of this period there remain the Hippodrome (p. 39); the "Burnt Column" (p. 42), which marks the site of the Forum; the "Serpent Column" (p. 41) brought from Delphi; and the baths discovered by M. Texier (p. 87).

In the following slight sketch it is only possible to notice the more important events connected with the history of the city, and the periods during which the principal buildings were erected. The city was completed by Constantius (337-361); and Valens (364-378) constructed, or repaired, the aqueduct (p. 75) which bears his name. Theodosius I., 'the Great' (378-395), erected the Obelisk (p. 41) in the Hippodrome, and a Forum in which there was a column bearing his statue; and his son, Arcadius (395-408), who became first Emperor of the East, laid out another Forum, in which there was a column with his statue (p. 43). Theodosius II. (408-450) built the land walls (pp. 32-36), and rebuilt or repaired the sea and harbour walls (pp. 25-32); his successor Marcian (450-457) erected the column known as the Kiz Tash (p. 43); and to Anastasius (491-518) are ascribed the palace of Blachernæ (p. 37), the cistern of S. Mocius (p. 76), and the great defensive wall which ran from Silivri, on the Sea of Marmara, to Lake Derkos on the Black Sea. After the bloody suppression (532) of the Nika rising, during which many of the finest buildings were destroyed, Justinian (527-565) adorned the city with magnificent churches and public edifices, of which there remain only the churches of S. Sophia (pp. 44-50) and of SS. Sergius and Bacchus (p. 50). The aqueduct, Muallak Kemer, is attributed to Justinian, during whose long reign silk was introduced from China (553), and the "civil jurisprudence was digested in the immortal works of the Code, the Pandects, and the Institutes." Heraclius (610-641) surrounded the Blachernæ Quarter by a wall (p. 38); and this quarter of the city was further protected by the walls (pp. 37, 38) built by Leo the Armenian (813-820) and Manuel I., Comnenus (1143-80), who also enlarged the Blachernæ Palace. The land, sea, and harbour walls were thoroughly restored by Theophilus (829-842), and further repairs were executed by Michael III. (842-867), Basil I. (867-886), Basil II. (976-1025), and other The palace known as Tekfûr Serai (p. 36) was probably built by Constantine VII., Porphyrogenitus (913-949), during whose reign the column in the Hippodrome, known as 'the Colossus,' was restored. During the time of the Comneni, 11th and 12th centuries, numerous churches were built; and the water supply was greatly improved by Andronicus I., Comnenus (1183-1185), who constructed the large reservoirs in the forest of Belgrad (p. 102).

The history of Constantinople is almost a record of its sieges; it was threatened by the Huns in the reign of Theodosius II., and by the Huns and Sclavs in that of Justinian. For ten years, 616-626, a Persian camp was maintained at Skutari in face of the capital; and in 626 an unsuccessful attack was made on it by the Persians and Avars. In 668 the Arabs first appeared before its walls and attacked it seven times, once every year (668-674); a second invasion, under Mosleman in 717, was defeated largely

through the use of *Greek fire*; and a third was led by Harûn er-Rashîd, who made peace (782) with Constantine and Irene. In 813 the city was besieged by Krum, prince of the Bulgarians, and on four occasions, 865, 904, 941 and 1043, it had to withstand the attacks of the Russians. During the winter of 1096-97, the Crusaders, under Godfrey de Bouillon, halted several months at Constantinople; in 1147, Conrad III., Emperor of Germany, and Louis VII. of France, passed through the city on the occasion of the second Crusade.

At the end of the 12th century the Byzantine Empire was hurrying rapidly to its end; the Seljûk power was rapidly rising in Asia Minor; the islands and coasts of the Ægean were harried by Norman and Saracenic corsairs; and the European provinces were the scene of constant disorder. The Byzantine armies were composed of foreign mercenaries, the military nobles of the West were encouraged to take service at the Byzantine Court; the merchants from Amalfi, Pisa, Genoa, and Venice were granted various privileges and immunities; and the Empire was covered by a network of Italian factories. The Frank population of Galata alone is said to have been more than 60,000. In 1203, the fourth Crusade, at the instance of the Venetians, turned aside from its object to replace Isaac II. on the throne; and on the 17th July of that year the Crusaders, led by the blind Doge, Dandolo, took Constantinople by assault. Shortly afterwards, a terrible fire, originating in a drinking bout of some Flemish soldiers, destroyed the richest quarter of the city, and many priceless works of art and ancient manuscripts perished in the flames. In 1204, the Latins drove out the Byzantine Emperor, and set up a Frank in his place. They sacked the city, and wrought more ruin in a few days than all previous enemies had done in as many centuries. The Imperial palaces were robbed of their treasures, the churches and tombs of the Emperors were plundered and destroyed, the bronze statues that adorned the Hippodrome and public places were melted down and coined into money, and the celebrated bronze horses of Lysippus were carried off as a trophy to Venice.

The Latin Empire lasted until 1261, when Constantinople was taken by the general of Michael Palæologus, who was then reigning over the Greek Empire of Nicæa. The Byzantine Empire was re-established, but it was too weak to resist the rising power of the Osmanli Turks, who besieged the city in 1398 and 1422, and finally stormed the walls on the 29th May, 1453, when Constantine XI., the last of the Emperors of the

East, perished on the breach.

Constantinople now became the capital of the Osmanli Empire, and, from having been for centuries the object, became the starting-point of invasion. The conqueror, Muhammad II., re-peopled the city by gathering immigrants from all quarters, put an end to the independence of the Genoese in Galata, proclaimed himself Protector of the Greek Church, nominated a new Patriarch, and granted a Firman which secured to the Greeks freedom in the exercise of their religion, Patriarchal jurisdiction in ecclesiastical affairs, and many privileges which they still enjoy. The embellishment of his new capital also occupied his attention; the most skilful artists and workmen were collected from all parts of the empire, and mosques, minavets, fountains, and tombs arose in every quarter of the city. S. Sophia and other churches were turned into mosques, and amongst the buildings erected were the Mosque of Muhammad II., on the site of the

Digitized by GOOGIE

Church of the Holy Apostles, afterwards rebuilt by Mustafa III. (p. 62), the Chinili Kiosk (p. 69), part of the Serai, the "Seven Towers" (p. 39), and the Mosque of Eyûb (p. 21). Bayezid II. (1481-1512) built the beautiful mosque (p. 63) that bears his name, but the best building period of the Osmanli Turks was the reign of Suleiman I., the Magnificent (1520-1566). The Mosques Suleimaniyeh, Selimiyeh, Shah-zadeh, Rustem Pasha, Mihrimah. Piale Pasha, Atik Ali Pasha, &c., and the throne room in the Serai, attest the skill of Sinan and the other architects employed. also repaired the water conduits, and improved the water supply. the reign of Ahmed I. (1603-1617), the Mosques Ahmediyeh and Yeni Valideh Sultan (pp. 61, 64), were built, and Murad IV. (1622-1640) built the charming Baghdad Kiosk in the gardens of the Serai. With the defeat of Kara Mustafa before the walls of Vienna (1683), a new era commenced. Constantinople again became the special mark for ambition or revenge, the power of the Osmanli Empire rapidly declined, and, with the exception of the fountains of Ahmed III., and the great reservoirs and aqueducts of Mahmûd I., no important works or buildings were erected until the re-

naissance under Sultan Abdul Mejid in the present century.

In 1770 Constantinople was menaced by a Russian fleet in the Mediterranean; and in 1774 Sultan Abdul Hamid I. set his seal to the disastrous Treaty of Kainarji in the palace of Ainali Kavak, which was demolished by Mahmûd II. An English fleet, under Admiral Duckworth, appeared before the city in 1807 and threatened bombardment, but was eventually obliged to withdraw. The same year Selim III. was dethroned by the Janissaries: and in 1808 the Serai was attacked and taken by Mustafa Bairakdar; Selim III. was murdered; Mustafa IV. was deposed and put to death; and Mahmûd II., "the Reformer," was seated upon the throne. Other events connected with the capital are: The massacre of the Greek residents during the Greek insurrection (1821); the destruction of the Janissaries in the Et Meidan (1826); the landing of Russian troops at the mouth of the Bosporus to protect the city against Muhammad Ali, and the signature of the Treaty of Hunkiar Iskelesi (p. 107) in 1833; the signature of the Hatti Sherif of Gûl-Khâneh (p. 66) on the accession of Abdul Mejid (1839); the arrival of the British and French armies during the Crimean War (1854); the construction of the outer bridge, and the building of the Dolmabaghcheh Palace by Abdul Mejid (1839-1861); the building of the palace of Cheragan and of the Mosques Yeni Valideh Sultan at Stambûl and Orta-keui during the reign of Abdul Aziz (1861-76); the great fires at Stambûl (1865) and Pera (1870); the opening of the railway to Adrianople (1873); the series of events that led to the deposition and death of Abdul Aziz, the deposition of Murad V., and the accession of Sultan Abdul Hamid II. in 1876; the opening of the first Turkish Parliament at Dolmabaghcheh (1877); the advance of the Russians to San Stefano and signature of the treaty (1878); the unsuccessful attempt of Ali Suavi to replace Murad V. on the throne (1878); the opening of direct railway communication with Western Europe (1888); the severe earthquake which injured the Grand Bazar, the ancient city walls, the Kahriyeh Jami', and other mosques and public buildings (1894); and the seizure of the Imperial Ottoman Bank by Armenian revolutionaries, with the subsequent massacre of Armenians by the city rabble (1896).

Under the Emperors of the East, Constantinople preserved the treasures

of ancient thought and learning whilst the rest of Europe was plunged in barbarism, and became the greatest commercial city in the world. She sent out missionaries who gave to the Sclavs their alphabets, and imparted to them some rudiments of civilisation, and most of the Greek manuscripts we possess were at one time stored in her libraries. The causes that led to the theological and political stagnation of her people whilst a spirit of progress was awakening in the West cannot be considered here. During the tenure of the city by the Latins all commerce was transferred to the cities of Italy; and the establishment of Greek artists in Italy led to the sudden development of the formative arts in the 13th century. The capture by the Turks scattered Greek learning among the Latin and Teutonic races; and Greek manuscripts of the Bible conveyed to Western Europe was one of the principal causes of the revival of learning. (Canon Curtis in Encyc. Brit.)

CONSTANTINOPLE.

§ 1. Situation and Local Government.—§ 2. Population.—§ 3. Climate.
—§ 4. General Description.—§ 5. How to see Constantinople.—§ 6. General Hints to Visitors.—§ 7. Police Regulations.—§ 8. Golden Horn and Bridges.—§ 9. Galata, Pera, Top-khâneh, Kassim Pasha, Haskeui, Eyûb.—§ 10. Ancient Constantinople.—§ 11. Walls and Gates, Seven Towers.—§ 12. Hippodrome, Columns.—§ 13. Byzantine Churches.—§ 14. Stambûl.—§ 15. Mosques, Tombs (Türbehs).—§ 16. Seraglio.—§ 17. Museums.—§ 18. Water Supply, Aqueducts, Cisterns, Fountains.—§ 19. Bazârs, Ciceroni, Purchases, Slave Markets, Khâns.—§ 20. Public Offices, Barracks, Hospitals, Libraries, Schools, Bible House.—§ 21. Guilds, Dervishes, Harems.—§ 22. Art, Theatres.—§ 23, Baths, Cemeteries, Kaiks, Dogs.—§ 24. Sport.—§ 25. Books.—§ 26, Excursions.—§ 27. Bosporus.—§ 28 Princes' Islands.

§ 1.—SITUATION AND LOCAL GOVERNMENT.

Constantinople, the capital of Turkey, is situated at the junction of the Bosporus and the Sea of Marmara, in 41° 0′ 16″ N. Lat. and 28° 59′ 14″ E. Long. It stands upon two continents, and is made up of three towns, which are separated from each other by arms of the sea. In Europe are Stambûl and Pera-Galata, divided by the inlet of the Golden Horn; and in Asia is Skutari clinging to the slopes of Bulgurlu. Since its conquest by the Turks it has been the residence of the Sultan, and the seat of Government, religious and secular; the home of the Sheikh ul Islâm, of the Greek and Armenian Patriarchs, and of the Chief Rabbi of the Jews who respectively represent the communities of which they are the spiritual chiefs.

The capital, with its environs, constitutes a Vilâyet, which is divided into 10 Cercles Municipaux and 6 Kazas. The affairs of the vilâyet are

Digitized by GOOSIC

administered by a *Préfet*, who is assisted by a Council (*Mejlis*), and a large clerical and official staff. Each Cercle Municipal is divided into several Quarters (*Mahalleh*), and has at its head a *Director*. The Kazas are administered by *Kaimakams*, and each is subdivided into two or more *Nahiehs*, which are governed by *Mudirs*.

The Cercles Municipaux are:—1. Sultan Bayezid; 2. Sultan Muhammad; 3. Jerah Pasha (Psamatia), in Stambûl; 4. Beshiktash; 5. Yenikeui; 6. Pera; 7. Buyukdereh, on the European side of the Bosporus; and, 8. Kanlija; 9. Skutari; 10. Kadi Keui, on the Asiatic side. The Kazas are:—Princes' Islands, and districts near the city in Asia and Europe.

§ 2.—Population.

Constantinople is "a city not of one nation but of many, and hardly more of one than of another. You cannot talk of Constantinopolitans as you talk of Londoners or Parisians, for there are none—that is to say, there is no people who can be described as being par excellence the people of the city, with a common character or habits or language" (Bryce). Nobody knows exactly the number of the population or the proportion which its various elements bear to one another; but it has been estimated that the inhabitants of the city are not less than 873,565, and that amongst them are representatives of nearly every nation of the globe. Except the Pashas and the various officials and hangers on upon the government, the Moslems are mostly poor people, and many of them are very lazy. "Plenty of them are ecclesiastics of some kind or other, and get their lodging and a little food at the mosques; plenty are mere The great bulk are ignorant and fanatical, dangerous when roused by their priests, though honest enough fellows when left alone, and in some ways more likeable than the Christians." The richer folk, for the most part, wear cloth coats and trousers, and the red fez; the poorer Turks retain the native dress and are remarkable for their sobriety. In the khâns and bazârs of Stambûl may be found men from nearly every part of Asia, who offer a most interesting ethnographical study. The Stambûli Turks have little, if any, Turkoman blood in them; they are "a mixture of all sorts of European and Asiatic peoples who have been converted to Islâm, and recruited (down till recent times) by the constant kidnapping of Christian children and the import of slaves from all quarters."

The Turkish Christians, Greeks, Armenians, and Bulgarians have little in common, for each cherishes its own form of faith, and they hate one another nearly as cordially as they all hate the Turks. Many members of each community are wealthy, highly educated, and admirable men of business; but a large proportion are as poor as their Moslem neighbours. Besides these natives there is a motley crowd of strangers from the rest of Europe. Eight or nine languages are constantly spoken in the streets, and five or six appear on the shop-fronts. The best place to realise this strange mixture of nationalities is on the outer bridge (p. 14), over which passes an endless crowd of every dress, tongue, and religion. These races have nothing to unite them; no relations, except those of trade, with one another; everybody lives in a perpetual vague dread of everybody else;

there is no common civic feeling and no common patriotism. The numbers according to religious beliefs are said to be:—

| Moslems | | | | | | | 384,910 |
|------------|-------|----------|-------|-------|---|---|---------|
| Greeks | | •• | | | | | 152,741 |
| Greek Lat | tins | | | • • | | | 1,082 |
| Armenian | s. | | | | | | 220,000 |
| Roman Ca | tho | lics (na | tive) |) . | | | 6,442 |
| Protestant | ts (1 | ative) | . ` | | | | 819 |
| Bulgars | .` | | | | | | 4,377 |
| Jews | | | | | | | 44,361 |
| Foreigner | 8 | • | • | • | • | • | 129,243 |
| | | | | Total | | | 943,575 |

§ 3.—CLIMATE.

The climate of Constantinople is healthy, owing to the fine position of the city, its natural drainage, and the currents of the Bosporus; but it is subject, in winter, to great changes. During the most severe winters there are many warm sunny days, and the changes from blighting cold to almost summer heat are often sudden and unexpected. This renders the climate for six months in the year very trying to delicate constitutions, and especially to persons suffering from pulmonary affections. Travellers in search of a mild climate should avoid Constantinople in winter, late autumn, and early spring. The fine weather period, from 1st May to 30th September, is generally dry and healthy, and the temperature more equitable. The climate is greatly affected by the vicinity of the Black Sea and the Sea of Marmara; the winds from the former are cold and charged with moisture, while those from the latter diffuse a soft and genial atmosphere. The difference of temperature between Constantinople and the upper Bosporus is sometimes very great, especially in spring; and the variable weather renders precaution necessary on the part of strangers. The temperature is low in December, January, February, March, and April, and high in July and August. Heavy snow sometimes falls in the winter; and occasionally the frosts are severe and prolonged. the winter of 1879-80 there were 63 nights with frost. Observations at Constantinople and Skutari for a period of 20 years give the following results:-

| Mean temperature . | | nstantinople. | Skutari. 58° 4' | |
|----------------------|---|---------------|--------------------|--|
| | | 57° 7′ | | |
| Maximum temperature | | 99° 1′ | 103° 6′ | |
| Minimum temperature | | 17° 2′ | 13° 0′ | |
| Rain | | 28.3 in. | 29·29 in. | |
| Number of rainy days | _ | 112 | 128.6 | |

Most of the rain falls between the 1st November and 31st March. Travellers should lead a regular life, wear warm clothing in winter, and take ordinary precautions against a chill, especially after over-heating themselves.



§ 4.—GENERAL DESCRIPTION.

There is no lovelier scene on earth than that which opens up before the traveller as he approaches Constantinople from the Sea of Marmara. Nowhere else is there a picture so bright, so varied in outline, so rich in colour, so gorgeous in architecture. On the left, washed by the waves, the quaint old battlements extend from Seraglio point to the Seven Towers, a distance of nearly five miles: and over them rise in picturesque confusion the terraced roofs. domes, and minarets of Stambûl. To the right the white mansions, cemeteries, and cypress groves of Skutari run away along the Asiatic shore eastward far as the eye can see. In the centre is the opening of the Bosporus, revealing a vista of matchless beauty, like one of the gorgeous pictures of Turner. The steamer glides on, sweeps round Seraglio Point, and enters the Golden Horn. The view here is grander still, and more interesting. On the S. rise in succession from the still waters of the inlet, the seven low hills of the ancient city, crowned with domes and tapering minarets, and buttresses, with fantastic houses, and shattered walls—walls all broken now, but which in the age of archers and Greek fire so often baffled those who ventured to attack them.

On the northern bank of the long "Horn," above the crowded buildings and Genoese tower of Old Galata, appear the heights of Pera, with the residences of several European ambassadors. Facing the city and the mouth of the Golden Horn, on the Asiatic shore, lies Skutari, with its bright houses and monuments, and clusters of dark cypresses; and near it Kadi Keui, once known to fame as Chalcedon. Looking northwards past the splendid portals of Dolmabaghcheh, and the graceful minarets of its adjoining mosques, one sees a long reach of the Bosporus, all aglow with Imperial palaces and kiosks, and llas, and terraced gardens.

Nor is the scene less gay and animated on water than on land. Huge ironclads, flying the red flag and crescent, lie at anchor within a cable length of the shore; passenger steamers from every country. in Europe are moored to the quays. or to buoys in front of them; cornships from Odessa or the Danube lie side by side with graceful Greek feluccas and Turkish coasters; while hundreds of kaïks, gay and swift as dragon-flies, flit hither and thither over rippling waters of the deepest There is no scene in the world like that around one in the Golden Horn.

Constantinople is made up of three cities, each of which is in many respects entirely distinct from the Stambûl, the old city, ocothers. cupies the site of the capital of the Greek Empire, on a tongue of land having the Sea of Marmara on the south, the Bosporus on its eastern apex, and the Golden Horn on the north. It is about 13 miles in circuit, triangular in form, and the wall on the land side is 4 miles long. The Golden Horn is a deep inlet, half-a-mile wide where it ioins the Bosporus, and gradually narrowing as it curves up towards the Sweet Waters some 6 miles distant. On its northern side, along the steep slopes, and over the summits of low rounded hills, are spread the suburbs of Galata, Pera, and Topkhâneh. On the eastern side of the Bosporus, one mile from Stambûl and the same from Top-khaneh, is the Asiatic quarter of Constantinople— Skutari.

Galata is the principal business quarter for European merchants. It lies close along the harbour on the side, and at the foot, of a steep hill; and has a well-built quay. It has one long winding street running parallel to the Golden Horn, and off it open innumerable alleys, passages, and lanes, which in dirt and wretchedness surpass the worst

Digitized by GOOGLE

parts of Stambûl. Top-khâneh, "Gun House," is a continuation of Galata, extending along the shore to the Bosporus, and away beyond toward the magnificent palace of Dolmabâghcheh. It takes its name from the gun foundry and artillery workshops established here.

On the summit of the ridge above Galata and Top-khâneh is the suburb of **Pera**, which is studded all over with the splendid mansions of European ambassadors, intermixed with new gardens, old cemeteries, and sombre cypress groves. Several spacious barracks and a number of large private mansions have been built on the sides and summit of the ridge farther north, commanding magnificent views of the Bosporus and Sea of Mar-This, in fact, is the aristocratic part of Constantinople, and by far the most beautiful. The palaces and gardens of the Sultan, with the adjoining mosques, line the shore. and the heights behind them are finely wooded. New roads have been made in several directions, so that one can visit the chief points of in-There is also terest in a carriage. a carriage-road from the palace of Dolmabaghcheh over the hills to the Sweet Waters.

The principal hotels—indeed all the hotels frequented by European They are travellers—are in Pera. chiefly on the line of the tramway and overlook the Golden Horn. The situation is high and good; and of late the improvement of the streets has been so great that all the hotels are easy of access. carriage-road, somewhat steep, has been made from the main street of Galata to the Grande Rue of Pera, so that one can drive from the hotels to all parts of the city, including the principal mosques and places of interest in Stambûl. There is also a short funicular railway from Galata to Pera; the station in Galata is near the end of the outer bridge, and that in Pera is close to the Grande Rue. Trains run every few minutes; the carriages are drawn up the steep incline by a steel cable. The tramway from Chichli to Galata passes through Pera (see Index).

Fires in Constantinople are of frequent occurrence and often very destructive, desolating whole quarters of the city. Great precautions are now taken both to prevent them, and to check their progress. Arrangements are made to give the earliest possible notice to all parts of the city when and where a fire has broken out. For this purpose watchmen are stationed day and night on three commanding spots—the Galata tower, in Galata: the Scrasker tower, in Stambûl; and the high hill below Kandili, on the Asiatic side of the Bosporus. Cannon are fired from the last-mentioned place to announce that a fire has broken out, and a red balloon, lighted within, is raised at the same time to the top of a mast. At the Serasker Tower, balls, and at Galata Tower flags are hoisted, showing by their number in what quarter the fire is. At these two posts there are firemen waiting, fast runners, who, the moment the fire is discovered, run to their different quarters to inform the regular watch, setting up the cry of fire, and the quarter where it has occurred. The fire-engines are in the hands of firemen who are paid by enjoying some special privileges: but the engines are small boxes, which are carried on the shoulders of four men; these run headlong, crying, Yangin Var, "fire!" at the top of their voices. Having reached the place of conflagration, they wait to be hired by people whose houses are in danger. There is another set of firemen who prove eminently useful on such occasions. They are soldiers armed with axes and long poles, with iron hooks at the end. These tear down the wooden houses, and so isolate the fire, as effectually to put an end to its ravages. Still, a fire in Constantinople is an awful scene; 2000 houses and shops have been known to burn in the space of a

Digitized by GOOGIC

few hours. It is indeed impossible to describe the confusion and horror of the sight. Men, women, and children escaping from their abandoned homes, each dragging or carrying upon his shoulder whatever he happened to catch at the moment. The police are powerless for good. Evil-intentioned men rush into the houses and rob them, under the pretence of being friends of the family. They have often been known to spread the conflagration by carrying burning coals into dwellings yet unreached by the flames. There is no doubt, however, that the narrowness of the streets, and the light inflammable materials of the houses, are the chief causes of these calamities: and it is a source of satisfaction to find that the streets are now widened after every fire, and that many stone houses are erected in the place of the former wooden buildings. There is now a fire brigade, itfa alai, organised on a European model by Count Szecheny. It consists of 3 battalions of firemen, 2 at the Taksim Barracks, and 1 at the Seraskerat. It is well managed and has done good service during the last 16 years.

In the month of Ramazân (the Muhammadan Lent) the daily round of Turkish life is reversed. Between dawn and dusk eating, drinking, and smoking are strictly prohibited. Everyone eats, drinks, and pays visits by night; and those who can afford to do so spend half the day in bed. When the fast occurs in summer the labouring classes, who have to work during the daytime, suffer extremely from exhaustion and thirst. moment of sunset—the signal for the iftar, or breaking of the fast—is cagerly looked for by everyone; it is announced by the firing of cannon. It might be imagined that the first act of the hungry and thirsty would be to eat and to drink; but numbers of Turks may be seen, cigarette in hand, or their pipes filled, and the fire to light them ready, awaiting the welcome signal. Every other gratification being postponed for that of inhaling the fragrant weed. The night is passed in devotional exercises and revelry. All the mosques are open, and all the coffee-houses and shows—Kara-qhioz and others: the two last are crowded with Turks, smoking, drinking coffee, and listening to singers and story-The minarets are illumitellers. nated, and the streets are crowded with the faithful. The 27th night of this month is celebrated with peculiar pomp by the officials of the capital, and large sums of money are spent by the Government every year to render the occasion one of peculiar It is called Leilet el-Kadr. the "night of power," Kadr geyjesi, because on this night, as Moslems believe, the Divine Decrees for the ensuing year are annually settled and fixed, and taken from the preserved table by God's throne, and given to the angels to be executed. On this night Muhammad received his first revelations, when the Kuran, say the commentators, was sent down from the aforesaid table, entire and in one volume, to the lowest heaven, from whence Gabriel revealed it to Muhammad by parcels, as occasion required. The celebration chiefly consists in magnificent illuminations, whose focus is on the great wharf of Top-khâneh; they, however, extend over the whole city, and on both of the Bosporus and the Golden Horn; and many war vessels are brought out of the Arsenal, and rafts are anchored in the stream, whence fireworks are displayed. After a reception at the palace, the Sultan formerly went in his state barge to the Mosque of S. Sophia, afterwards to Top-khâneh, whence he viewed the great display of pyrotechnic art. The best view is obtained from the water. but the traveller should by no means occupy a kaïk, which runs great risk of foundering among the large boats that are rapidly moving to and fro in the dark; a strong boat is alone safe, such as lie between the Topkhâneh landing and the new bridge.

The Bairâm, which succeeds the Ramazân, presents three days of unmixed festivity. Every Turk who can afford it appears in a new dress;

Digitized by GOOGIC

visits are exchanged, and parties are made up to the favourite spots in the vicinity. On the first day at sunrisc the Sultan receives all the ministers of state, the principal civil and military officers of the Empire, the Sheikhul-Islâm, the Kazi-askers, and the members of the Magistrature. ceremony, which is conducted with great pomp, is highly picturesque, and is a sight to be seen. A similar ceremony takes place, seventy days afterwards, on the first day of Kurban Bairâm (feast of sacrifice). This festival lasts four days, during which sheep and oxen are sacrificed, and there is general festivity. The two Bairams are kept as a universal holiday, the shops are shut, and business is everywhere abandoned for pleasure.

§ 5.—How to see Constantinople.

Constantinople has three great attractions—historic interest, beauty of position, and diversity of population. A thorough examination of the Old Walls, the Byzantine Churches, the Saraglio, the Hippodrome, the Cisterns, the Mosques, the Bazars, the Tombs, and the Cemeteries, including the English cemetery at Skutari, where so many British soldiers lie buried, would occupy from 2 to 3 weeks. But for travellers who are pressed for time the following programmes are recommended.

Three days.—First day. Galata Tower, Seraglio Grounds, Museum Sophia, Yeri of Antiquities, S. Batan Serai, Hippodrome, Mosque of Sultan Ahmed, Cistern of 1001 Columns, Tomb of Sultan Mahmûd II., the Column of Constantine, Mosque of Sultan Bayezid, the the Seraskerat Square, and Mosque of Sultan Suleiman. 2ndBazârs in morning; Bosporus in afternoon. 3rd day. The old Walls, Eyûb, and the Sweet Waters. If one of the days be Friday, time should be found to see the

Sultan going to mesque, and the whirling dervishes.

Six days.—Monday. Galata Tower. Seraglio Grounds, Museum of Antiquities, S. Irene, Fountain of Sultan Ahmed, S. Sophia, Yeri Batan Serai, Tomb of Sultan Mahmud II., Column of Constantine, Cistern of 1001 Columns, Hippodrome, Mosque Sultan Ahmed, Museum of Ancient Costumes, Palace of Justinian, SS. Sergius and Bacchus, Armenian Patriarchate and Church. from Kûm Kapu, or Yeni Kapu, by rail, or by water along the foot of the Tuesday. In the morning sea-walls. the Bazars: in the afternoon the and Robert College. Bosporus Wednesday. The Walls, visiting en route Vlanga Bostan, Mir - Akhor Jamisi, Yedi Kuleh, Golden Gate, Balukli, Kahriyeh Jami', Tekfur Serai, Eyûb. Return by steamer or kaïk to Galata. Thursday. English Cemetery, viâ Kadi Keui, or Haidar Pasha, Howling Dervîshes, Bûlgurlû, American College for girls. Return from Skutari steamer landing-stage. Friday. Selamlik (Sultan's visit to mosque), Whirling Dervishes, Large Cemetery Pera, Sweet Waters (in spring). Saturday. American Bible House, Mosque of Sultan Bayezid, Tower of Seraskerat, Mosque of Sultan Suleiman, Aqueduct of Valens, Mosque of Sultan Muhammad II., Column of Marcian, open cistern near the Mosque of Sultan Selim, Phanar, Eski Imâret Mesjidi, Zeirek Kilisse Jami'. Return by inner bridge.

§ 6.—GENERAL HINTS TO VISITORS.

Everyone should ascend the Genoese Tower at Galata for the sake of the view. The panorama from the Seraskerat Tower in Stambûl is more extended, but the ascent is fatiguing.

Every Friday the Sultan goes to one of the mosques in state, attended by dignitaries and a body of troops. This ceremony is called the Sciamlik. The mosque selected is known about

Sect. I.

10 A.M., and His Majesty usually sets out about 12. The square in front of the mosque is lined with troops, and a brilliant effect is produced by the great variety of the uniforms and costumes worn by the naval and military officers, and by the higher court, civil, and religious officials. The mosque usually selected is the Hamidieh, near Yildiz Kiosk. There is always a large crowd, but visitors furnished with a card or permit from an Embassy can generally obtain a good position for seeing the pageant from the windows of a pavilion opposite the mosque. Formerly, the procession went by water, and was a beautiful sight. The Sultan's kaïk, 100 ft. long, white and gold, of elegant form, at the stern of which he sat under a canopy, flew through the water manned by twenty-six rowers, picked men. suite and pashas followed in other kaïks. Salutes were fired from ships and batteries as soon as the procession started.

The devotional exercises of the Dancing Dervîshes are held on Tuesday and on Friday, after the Sultan returns from the mosque. Those of the Howling Dervîshes may be witnessed at Skutari every Thursday, and at Kassim Pasha every Sunday, between 1 and 2 P.M.

In the spring the Sweet Waters of Europe is a favourite resort of the Moslem upper classes on a Friday afternoon. The shortest way to this valley is by road; the pleasantest is by kaik from the Inner Bridge, up the Golden Horn. In the summer months the Moslem ladies make the Sweet Waters of Asia their Friday The spot where afternoon resort. they gather is within a few minutes' walk of Kandili, where the Bosporus steamers call. It may also be reached by kaïk.

The basars (p. 78) ought to be visited on the earlier days of the week, since the Turks close on Friday, the

Jews on Saturday, and the Christians on Sunday.

The ceremonies of the Greek Church at Easter are worth seeing, especially the midnight service on Easter-eve, in the Patriarchal Church at Phanar.

The festival of Our Lady at Balukli on Friday in Easter week (old style) is of special interest.

The Saraglio, the Treasury, and the Imperial Palaces can only be visited by an order obtained through an Embassy. Admission to the principal mosques, P. 10 each person. Overshoes should be worn, and taken off at the doors; or large slippers, sometimes kept at the mosques, should be put over the boots on entering. Mosques should not be visited on Fridays or during the hours of prayer.

Passports should always be carried on the person, as they are sometimes demanded by the police. Strangers should not go out at night unattended; and in any difficulty with the police reference should at once be made to the Consulate.

Tourists on arriving in the East sometimes wear a fes. This is a very unwise thing to do, as by donning the native head-gear the traveller, ipso facto loses his foreign prestige.

Turkish Festivals. The Bairam receptions of the Sultan take place at sunrise in the great hall of the Palace of Dolmabāghcheh. Strangers are admitted to the gallery by card, obtained through the Embassy from the Grand Master of the Ceremonies.

During the month of Ramasan the evening prayer in the Mosque of S. Sophia, especially on a Friday, is an imposing sight. The galleries of the mosque are accessible to strangers on payment of a small fee. On leaving the mosque the tourist will find a stroll through the adjacent quarters interesting; the Turks are enjoying

Digitized by GOOSTO

themselves after their day of fasting; they have taken their evening meal at sundown, have attended mosque, and are now thronging the coffee-houses and the shows—Kara-ghioz and others—which are open all night.

The procession of the Sureh-Emineh—the despatch of the Sultan's gifts to the Grand Sherif of Mecca—takes place early in the month of Shaban, which precedes that of Ramazan. It has lost much of its former Oriental stateliness, but is still worth a drive to the heights of Yildiz. The Hirka-i-Sherif, the Kadr Geyjesi, the Meviad, the Miraj Geyjesi, and the Leilet el-Regel, give occasion for illuminating the mosques, and the spectacle of the towering minarets with their garlands of lamps is singularly beautiful.

The birthday and anniversary of the accession of the Sultan are both celebrated by general illumination and by exhibitions of fireworks, furnished by the Ordnance Department, which are fired from rafts at different points on the Bosporus. On these occasions the greatest display is at the Palace of Yildiz, but in the summer, when the upper classes are en villegiature, the best effects are to be seen on the Bosporus, which is illuminated almost without a break from Dolmabaghcheh to Yeni Mahalle, the illuminations extending from the water's edge far up to the wooded slopes on either side.

On the 10th Muharrem the Persians at Constantinople commemorate the martyrdom of Hussein, the son of Ali. The ceremony takes place in the court of the Valideh Khân, and commences soon after sunset. In the lurid glare of numberless torches pass by the mourners beating their breasts, or chaunting Persian dirges; the whiterobed martyrs; the white horse of its blood-spattered Hussein with saddle, to which is attached a white dove, emblematic of the martyr's pure soul; and the fanatics who, after the manner of the priests of Baal, shout and cut themselves until the blood runs down and stains their white shirts a crimson hue. It is a strange, weird spectacle, not to be witnessed by those who have weak nerves or dread heat and a crush. A special enclosure is reserved for the Persian Ambassador, who represents the Shah. Visitors are admitted and treated with courtesy; they should go before sunset to secure good places and avoid the crowd.

When visiting Stambûl, expense may be saved by taking the train (tunnel) from Pera to Galata, walking across the bridge, and hiring a carriage at the Stambûl end.

ne Stambul end.

§ 7.—Police Regulations.

Police regulations in Constantinople do not differ much from those in other European cities. But the police, zabtieh, who are all Moslems, are wanting in knowledge and tact, and they are not always to be relied on in case of a difficulty. It is, however, easy to keep out of trouble. In the frequented parts of the city a foreigner runs no risk whatever of molestation, if his own conduct is discreet. If, however, he penetrates into the quarters inhabited exclusively by Mussulmans, he should be always accompanied by a dragoman. The children in these quarters are prone to hooting and throwing stones, and any resentment of these offences is certain to lead to difficulty. If a traveller strays into one of these quarters, the best thing to do is to make his way out of it as soon as possible. Should a traveller get into trouble, the only course to follow is to exercise the utmost patience, and on arriving at any police station, to send a note to the Consulate. But, as a rule, it may be said that travellers who abstain from eccentricities of conduct run no risk of coming into collision either with the population or the police.

§ 8.—Golden Horn and Bridges.

The promontories on which Constantinople lies are separated by the

Digitized by GOOGIC

last and largest of those inlets which cut the western shore of the Bos-This inlet is a large and important harbour, running from E. to N.W., which has always, by reason of its form and its fulness, been called the Golden Horn (Gr. Chrusokeras, Tk. Stambûl Limani). It is "like a stag's horn," Strabo says, "for it is broken into wavy creeks, like so many branches, into which the fish pelamys (πηλαμύς) running is easily snared." In former times this fish was a source of rich revenue-ever. from time immemorial, rushing down from the Sea of Azov and the Black Sea, and, when it approaches the white rock on which stands the Maiden's (miscalled Leander's) Tower, glancing off it, and shooting straight into the Horn, but never enriching the rival city on the coast of Asia— Chalcedon, "the City of the Blind." (Encuc. Brit.) Procopius describes the inlet as being "always calm, and never crested into waves, as though a barrier were placed there to the billows, and all storms were shut out from thence, through reverence for the city," and, he adds, "the whole of it is a harbour, so that when a ship is moored there the stern rests on the sea and the bows on the land, as though the two elements contended with one another to see which of them could be of the greatest service to the city."

The width from Seraglio Point, the ancient Keras, to Top-khaneh, the ancient Metopon, is about 1000 yds., and thence the Golden Horn curls up in a course of little more than 4 m. to the foot of the hills, where it receives the waters of two streams, the Cydaris and Barbysus of the ancients—the two whelps of the oracle. The first stream, Ali Bey Su, has its source near the vill. of Pyrgos; the second, Kiat Khâneh Su, rises to the N. of the vill. of Belgrad, and passes out to the Horn through the Valley of the Sweet Waters of Europe—the favourite resort of Turkish ladies on Friday afternoons in spring. On the S. shore of the Horn, which has its regular outline slightly broken by

the projecting points of Phanar, Balat, Aivan Serai, and Eyûb, lie Stumbûl, Ortajilar, and Eyûb; on the N. shore, which is indented by the spacious bay of Kassim Pasha, are Galata, Kassim Pasha, Ainali Kavak, Haskeui, Piri Pasha, Kaliji Oghlu, Sudluje, and Kara Agatch.

The harbour is capable of floating 1200 ships, and the water is so deep that men-of-war of the largest size can moor close to the shore. The only inconvenience experienced by the shipping arises from the powerful currents that flow from the W. or descend from the N. pontoon bridges divide the harbour into three sections :- The Outer Port of Commerce, in which merchantmen and steamers lie; the Inner Port of Commerce, between the bridges; and the Port of War, in which the Turkish men-of-war are moored, and on the shores of which are the Naval Arsenal, Tersane, and the Admiralty, Dîvân Khâneh.

The Inner Bridge, Mahmud Keuprisi, or Azab Kapu K., occupies the position of a bridge of boats thrown across the Golden Horn, from Un Kapan to Azab Kapu, by Sultan Mahmûd II., in 1837, to facilitate communication between Stambûl and Galata and Pera. Before that date the only bridge was one on piles which, even before the Turkish conquest, connected Aivan Serai with Piri Pasha. The Outer, or New Bridge, Valideh Sultan Keuprisi, or Kara-keui K., between the E. part of Galata and Stambûl, was constructed to take the place of a bridge of boats thrown across the Horn in 1845, by the Valideh Sultan, mother of Sultan Abd-ul-Mejid, who derived a large income from the tolls. It is situated almost in the centre of Constantinople, at the point where the traffic is largest; and the view from it, which embraces Stambûl with its lofty minarets, the Golden Horn with the heights of Evûb beyond, Galata, Pera, the Bosporus and outer port covered with countless ships and boats, Skutari, and the Asiatic shore,

Digitized by GOOSIC

is most beautiful and interesting. Even of greater interest is the scene on the bridge itself, where a motley crowd, representing nearly every nation of the East and West, is constantly passing; and soldiers, kavasses, dervishes, water-carriers, cake-sellers, and veiled women may be seen struggling forward amidst horses, carriages, and laden animals in picturesque disarray.

On the l. of the bridge, going from Galata to Stambûl, lie portions of the old bridge of boats, which are reached by steps, and serve as Landing Stages for the boats plying to the Bosporus, Skutari, Kadi Keui, and Princes' Islands (see Index). The stages are covered with cafés, fruitsellers' stalls, &c., and on them also are the booking offices of the steamboat companies. The steamers that ply on the Golden Horn start from the rt. side of the bridge near Galata. A small toll of 10 paras, collected in a primitive way by men in white smocks, is levied on all foot passengers, animals, and wheeled vehicles. The annual revenue is over £T40,000.

§ 9. — Galata—Pera—Top-khâneh —Kassim Pasha—Haskeui—Eyûb.

Galata, where strangers arriving by sea usually land at a broad quay, lies along the N. shore of the Golden Horn, and rising up to the creat of the hill includes the great tower that crowns it. It is separated from Kassim Pasha on the W. by a cemetry, known as the Petits Champs des Morts, and adjoins Top-khāneh on the E.; whilst to the N. and above it Pera stretches forward along the ridge that runs parallel to the Bosporus.

Galata—originally known as **Sykai**, the fig-trees—was protected in early Byzantine times by a wall, and formed the 13th ward of the city. Justinian the Great rebuilt its walls, gave it the privileges of a city, and named it **Justinianopolis**. The name **Galata**, of which the derivation is

uncertain, appears in the 9th century. The suburb was also called Pera, from its position on the opposite side of the harbour to Constantinople. A tower, called the **Tower of Galata**, to which the northern end of the chain closing the harbour in time of war was attached, stood not far from the site of the Offices of the Board of Health. The capture of this tower, in 1203, enabled the Crusaders to lower the chain and break into the harbour with their fleet. In 1267, after the restoration of the Greek Empire, the Emperor Michael Palaeologus, in return for services rendered to his cause, finally settled the Genoese, who had previously occupied a quarter in Constantinople, in Galata. The colony held of him by feudal tenure, and was practically independent, having its own laws and Government administered by a Po-In 1348 the question of rebuilding the walls gave rise to disputes between the colony and the metropolis, that ended in war. Genoese were successful, and erected a double line of walls and towers that had a common point in the present Galata Tower. During the last siege of Constantinople the Galata Genoese assisted Muhammad II., in the hope of obtaining favourable terms and a renewal of their charter. But their hopes were disappointed: their land walls were dismantled, and, like other Christian subjects of the Sultan, they were compelled to pay the Kharaj, poll-tax, and appear unarmed.

Galata, though many European merchants have latterly established themselves in Stambûl, is still the principal seat of European com-The Head Offices of the merce. banks and steamboat agencies are situated in it; and at the foot of the Galata Tower is gathered a cluster of English Institutions, Consulate, Consular Court, Prison. Seamen's Hospital, Literary Mechanics' Institute, and Sailors' A long, narrow, dirty street, Home. which broadens into the Grande Rue of Galata, and is followed by the tramway to Orta-keui, runs parallel

to the sea from Azab Kapu to Topkhâneh. Here, and in the adjoining side - streets, are warehouses, small shops cafés, and filthy lodging-houses, in which one of the most deprayed populations of Europe finds a home. A steep street, Yuksek Kaldirim, high pavement, or Step Street, which has more than 100 steps, leads directly from Galata to Pera. carriage-road between the two suburbs, with its tramway, winds up from the outer bridge and passes by the Petits Champs and the Municipality House. The Funicular Rail-· way (see Index), which is much used, takes passengers direct to the square near the Tekkeh of the Dancing Dervîshes in Pera.

The old city gates of Galata have disappeared, and very few fragments of the walls are left. The memory of the ditches is preserved in the two streets, Hendek, "the ditch," and Lule Hendek, N.W. and E. of the Galata Tower. Most of the solidlybuilt warehouses are of Genoese construction, and in the narrow street Pershenbe Bazar, is the old Palazzo del Podestà, with round arches and a few remains of Byzantine ornament. The ancient churches have almost entirely disappeared. S. Peter's, San Petro, in the Pershenbe Bazar, was founded in the 13th century, and rebuilt in 1731; it contains a picture of the Virgin, said to have been painted by St. Luke, and relics of S. Catherine. S. George's, San Giorgio a Monte, was rebuilt on old foundations in 1677. S. Benoit, in the Monastery of the Lazarists, dates from Genoese times: it has a hospital. schools, and a printing press attached to it. The Imperial Ottoman Bank formerly occupied the old Franciscan Monastery below S. Peter's, which was used at one time, as the fleurs de lys upon it indicate, as the residence of the French Embassy. The Bank has now built new premises in Tramway Street. The Greek Church of S. Nicholas was built by Greeks from the Crimea in Yeni, or Sultan Valideh Jami', was built on the foundations, and with the material of a Franciscan

Church, by the mother of Sultans Mustafa II. and Almed III. in 1679. Arab Jami' is a rectangular building, ornamented externally by pilasters, with Ionic capitals. cording to some it is a Byzantine ch., but it is more probably a Genoese ch. on Byzantine foundations. It was turned into a mosque in the 17th century, and is easily recognised by its minaret, a square tower and spire. There is a tradition that the site was originally occupied by a mosque, built in 717, by the Arabs when besieging Constantinople.

The Galata Tower, called in the Middle Ages the Tower of Christ, or of the Cross, was built in 1348, probably on the foundations of an earlier Byzantine tower ascribed to the Emp. Anastasius Dicorus; and it was repaired in the present century by The tower, which is Mahmûd II. one of the most striking features in Galata, is now used as a fire-station, whence the quarters of the city in which fires break out are signalled with flags by day and with lanterns It is round, massively by night. built, and about 150 ft. high. basement is unoccupied, and the first storey, in which the watchmen live, is reached by 141 steps; here there is a large circular chamber with 14 windows, and a raised platform in front of them, on which the watchmen place seats for visitors. Forty additional steps lead to a second storey, which has a smaller circular chamber, equally pierced by 14 windows, and an external gallery, whence there is a magnificent panorama. On this storey there is a curious old clock, said to have been taken from S. Sophia. The lantern, which is hexagonal in form and in two sections, completes the structure.

From the Galata Tower travellers obtain the best general view of the city, and it should be one of the first places visited. The panorama may best be described by following the windows in the watch-chamber

Digitized by GOOGLE

from l. to rt., commencing with that next the entrance from the steps.

1st Window.-Direction N.W. Foreground, the houses of Galata; beyond them, on the shore of the Golden Horn, the fine buildings of the Admiralty, Dîvân Khânch; then, I., the Naval Arsenal, Tersane, with the Turkish fleet anchored in front, and rt. the Marine Hospital, Khasta Khaneh, with its two-storeyed tower. The Golden Horn is partially concealed by a wooded hill, but on the further shore, at the point where it disappears, are the cypresses of the Cemetery of Eyûb. and, at the foot of the hill, the two minarets of the Mosque of Eyûb. To the l., along the shore of the Golden Horn, are the suburbs of Eyfib and Ortajilar, with the Mosque of Sali Mahmud Pasha; and on the projecting spit in front of them the quarter of Aivan Serai, the Blachernæ Quarter of the Byzantine city. In the far distance, on the horizon, are the Barracks of Ramiz Chiftlik.

and Window.—Direction N.N.W. In the foreground the wide Rue Hendek, leading to the Place Karakol, behind which are the cypresses of the Petits Champs des Morts, Kuchuk Mexaristan. In the background is the Valley of Kassim Pasha, whence the white dome and tapering minarets of a mosque rise above the trees. Beyond the valley are the suburbs of Kassim Pasha, and the dark cypresses of a Turkish Cemetery, in the midst of which is the white minaret of a tekkeh. Further away is the bare plateau of Ok Meidan, place of arrows, on whose W. slope is the vill. of Haskent; and then, on a higher hill, the villages of Kaliji Oghlu and Sudluje, the Jewish Cemetery, and, in the distance, the barren hills beyond the Valley of the

Sweet Waters of Europe.

3rd Window.—Direction N. In the foreground the high chimney of the Funicular Railway, and the western portion of Pera. In the background the Quarter S. Dimitri, with the ch. of the same name, and amidst trees, in the distance to the l., the Mosque of

Piâle Pasha.

ath Window.—Direction N.N.E. In the foreground the Grande Rue of Pera; to its rt. the Tekkeh, and gardens of the Dancing Dervishes; and, further to the rt., the Swedish Legation and Russian Embassy. Beyond and to the rt. of the Embassies the Lyceum of Galats Seral, with its courts and gardens, and in the distance the suburbs of Pankaldi and Chichli. To the l. of the Grande Rue, the figstaff of the British Embassy, and in the distance the suburb of Feri-keut!

5th Window.—Direction N.E. In foreground the English Memorial Church, half concealed by a large khân and to its rt. the Italian Hospital and Mosque of Jehanjir. In the background to the l. the Jesuit's School, the Greek Church of the Holy Trintty, with its domes and towers, and the buildings at Taksim. To the rt. of the Greek Church, the German Hospital, and beyond it the German Embassy, with the Turkey.

cypresses of the Grands Champs des Morts Beuyuk Mezâristan, to the l., and, in the distance, to the rt., the heights of Orta-keui.

eth Window.—Direction E.N.E. The Quarters of Yeni Charshi, Top-khâneh, and Fundukli, with the Bosporus beyond. In the foreground the Barracks of Top-khâneh, with their mosque and lead-covered cupolas; to their rt. the upper storey of the Top-khâneh, or Mahmâdiyeh; the Arsenal, and Gun Factory, with its Esplanade, partly covered with guns, and its Clock Tower; the Fountain of Top-khâneh; and the old Mosque of Kilij All Pasha. Beyond the Bosporus, the Asiatic coast from Vani Keui, with its large yellow cavalry barrack on the l., to the marble Palace of Beylerbey and Skutari on the rt.

7th Window—Direction E.S.E. Foreground, Galata and the Bosporus. On the Asiatic side Skutari, with Mount Bülgurlü on the 1. On the shore to the 1. Beuyuk Jaml'; to tis tt., Yeni Valdideh Jaml', and further to the rt. the small white Mosque Ayazma. Half-way up the hill to the rt., in the midst of trees, Eski Valldeh Jaml', with two large minarets; and in front of it, in the sea, the Maiden's, or Leander's Tower. Further to the rt. the cypresses of the great Turkish Cemetery, and beyond, in the distance, the mountains that border the Gulf of Ismid.

8th Window—Direction S.E. Foreground, Galata, with the Monastery of S. Benott, and the square tower of the Greek Church of S. Nicholas. The outer port of commerce covered with ships. On the Asiatic side to the l. the large Mosque Selimiyeh, with the yellow Selimiyeh Barracks immediately to tis rt., and then the Military Hospital, the pyramid in the British Cemetery, the Haidar Pasha Railway Station, and Kadi Keui, the ancient Chalcedon.

9th Window.-Direction S.S.E. On the Galata shore, the small Mosque Kermankish. with the Custom House to its l., and the Board of Health to the rt. The entrance to the Golden Horn, and on the further side Seraglio Point, on which stands a large store-house. To the rt. follow remains of the Old Wall; Odun Kapusi; the lofty Sebetjilar Kiosk, with the yellow buildings of the Medical School behind it; and the workshops of the Railway Company. On the hill, above the shore-line, the Seraglio, Serai, and its square tower picturesquely situated amongst, the trees, with the Baghdad Klosk and Column of Claudius to the l.; and the Chinili Kiosk. Museum of Antiquities, and the Serai Walls running from Yali Kiosk Kapusi to the Marmara. Beyond Seraglio hill are the Sea of Marmara; Kadi Keui and Phanar Baghcheh point on the Asiatic side; Princes' Islands; and, in the distance, the lofty range of the Bithynian Olympus.

10th Window.—Direction S. In the foreground, Galata, and the outer bridge crossing the Golden Horn from Kara Ksui to Stambūl. On the hill above the Horn the great Mosque of S. Sophia, with its four minarets; to the I, the Treasury

and the small dome of the Church of S. Irene; to the rt. the Mosque of Sultan Ahmed, with six minarets; the Burned Column; Vizir Khân; the small Mosque of Atik Ali Pasha, and the larger Mosque of Nûri Osmaniyeh. Below the Mosque of Sultan Ahmed is the Sublime Porte, a large building with a central colonnade; and near the shore, from 1. to rt., are the Railway Station, the Stambid Custom House; Baluk Bazâr; and the Yeni Valideh Jami', a pyramid of domes and semi-domes, with two minarets. In the distance are the Marmara, with the islands of Plate and Oxia; and the mountains of Bithynia.

11th Window.—Direction S.S.W. In the foreground the British Consulate General, with the Ottoman Bank, and minaret of Yeni Jami' to the rt., and the inner port of commerce between the two bridges. On the Stambul side, to the rt. of Yeni Valideh Jami', the Drug Bazār, Misr Charshi, covered by small domes, and, higher up, the large Valideh Khân, with a forest of chimney pots. To the rt. of the Khân are the Grand Bazār, Esezeter, ithe Mosque of Sultan Bayezid; the Serasker's Tower, below which is the Mosque

of Rustem Pasha; and the Seraskerat. 12th Window.—Direction S.W. In the foreground Galata, with the narrow street, Pershenbe Bazár, running down to the harbour. On the Stanbül side, to rt. of the Seraskerat, the Mosque of Sultan Suleiman, Suleimaniyeh, with its four minarets, on the Narh hill of the city; the house of the Sheikh-ul-Islām; the Shah-zadeh Mosque; and then, in the far distance, Yedi Kuleh, Seen Towers, and Daûd Pasha Jamisi. Further to the rt., but more advanced, is the Aqueduct of Valens, Bosdogan Kemeri, crossing the valley between the Mosques of Sultan Suleiman and Sultan Muhammad II.

13th Window.—Direction W.S.W. In the foreground Arab Jami', with its church-like spire; fragments of the Old Walls of Galata; and the Inner Bridge, which separates the Ports of War and Commerce. On the hil beyond the Horn, the Mosque of Sultan Muhammad II., "the Conqueror," surrounded by Türbehs.

14th Window.—Direction W.N.W. In the foreground Galata, the Mosque of Azab Kapu, at the head of the Inner Bridge, and the Port of War. On the Stambûl side, the Military School; the Mosque of Sultan Selim, with two minarets; Gill Jami' near the slore; the high-lying Mihrimah Jami'; the Greek School; the Greek Quarter of Phanar; the Jewish Quarter of Balat; and the Quarter of Aivan Serai. Tekfür Serai and large portions of the Land Walls are visible; and on the horizon, beyond Mihrimah Jami', are the Daûd Pasha Barracks.

Pera or Bey Oghlu crowns the summit of the hill on which Galata and Top-khânch are situated. It is the seat of the diplomatic bodies, and is inhabited by Christians, native and foreign. Its appearance is that of an

Italian town, and in its streets may be heard every language of Europe. The town has repeatedly suffered from disastrous fires, especially in 1831, in 1850, and in 1870, when more than 3000 houses, including the British Embassy and the United Consulate General. burned down. Pera is traversed from end to end by the Grande Rue, which follows the water-parting between the Bosporus and the Golden Horn for about 3 m., from Step Street in Galata to Place Taksim, so called from the Taksim, or water-station, shaded by trees, where the water brought from the torest of Belgrad is distributed to Galata and Pera. From the Place du Tunnel to Galata Serai, where it is cut in two by the wide macadamised street, Yeni-Charshi, leading to Topkhâneh, the Grande Rue runs from S to N., and is narrow and badly payed. But from Galata Serai onward to Taksim, where the fire of 1870 destroyed everything, it runs from S.W. to N.E., and is wide enough to take a tramway. Not far from the Russian Embassy it is crossed by the street Kumbaraji Yokusu, bomb-shell ascent; this street, rising above Top-khâneh, is said by some authorities to have been formed by the track of Muhammad's fleet of boats, which were rolled up to the crest of the hill and then down to the inlet below Kassim Pasha. In the Grande Rue and adjoining streets are the residences of the ambassadors and ministers accredited to the Porte, hotels, restaurants, theatres, cafés chantants, and good shops, in which all the necessaries of life can be obtained at high prices.

The principal buildings are the British Embassy, rebuilt after the fire of 1870; the Austrian, French, and Russian Embassies; the Swedish and Dutch Legations; the Municipal buildings; the Tekkeh of the Dancing Dervishes (p. 83); the Russian Consulate General; the Lyceum, formerly the Galata Serai (p. 81); Abraham Pasha's House; the Greek Church of the Holy Trinity; the Greek Girls' School, built by M. Zappa, and called Zappion; and the

Digitized by GOOGLE

English Memorial Church, Christ denote the manner of his death. Church, erected to commemorate our countrymen who fell in the Crimea. The ch. was originally intended to be erected from the designs of Mr. Wm. Burges, who gained the first prize in the general competition; but subsequently it was decided that Mr.Street's design should be executed. The plan of the building is that of a simple parallelogram, with chancel, low side passages, and a schoolroom under the eastern end. The style chosen is the first pointed Gothic. The nave is 52 ft. high, the chancel 38 ft., and has a groined roof. ornamented with marbles from Panderma (Sea of Marmara) and Iles d'Hyères. Externally it is plain and has a somewhat heavy effect, on account of the colour of the stone

employed.

Towards the W., immediately above the cemetery, Petits Champs des Morts, is a public garden, the Municipal Garden of Pera, or of the Petits Champs, which is well laid out and commands a fine view of the Golden Horn and Stambûl. A band plays in summer, and there is a caférestaurant, and a large room in which theatrical and other performances are held. To the N., beyond Place Taksim, are the Drill-ground (1.), the Artillery Barracks (rt.), and the Taksim Gardens (rt.), from which there is a magnificent view of the Bosporus, Skutari, and the Asiatic shore. A band plays at stated times, and there is a café and open-air theatre. Behind the Artillery Barrack is the large cemetery, les Grands Champs des Morts, which is a favourite resort of the inhabitants of the suburbs; here the Armenians hold their great festival of the dead, when booths are erected, and dancing, singing, and story-telling take place among the tombs. Beyond the Taksim Gardens is the old Armenian Cemetery, which contains some curious The tombstones are monuments. covered with inscriptions in Armenian, and on most of them are carved devices, which either mark the trade or occupation of the deceased; or

There are several representations of decapitated bodies, with the heads between the hands; and some of the deceased suspended from a gibbet. To the N. of the cemetery, in the suburb of Pankaldi, is the Turkish Military School, mekteb-i-harb; and between these two places and the Bosporus are the Mejidîeh Barracks for Infantry, the Gümush-su Cavalry Barracks, and the Machka Barracks.

Top-khâneh, Gun House, so called from the gun foundry established in it, is a continuation of Galata. Grand Rue of Top-khâneh, a section of the wide street which connects Galata and Dolmabaghcheh, and is followed by the tramway to Ortakeui, passes through its centre; and the broad macadamised street, Yeni Charshi, runs up the hill to join the Grande Rue of Pera at Galata Serai. The Arsenal occupies a wide terrace on the shore of the Bosporus, and comprises a gun foundry, and workshops in which the heavy guns are finished, and gun-carriages and small arms are made and repaired. is a large esplanade, on which hundreds of guns are packed, and in its centre stands a pretty clock-tower. On the opposite side of the street are the Artillery Barracks, with their mosque, and the house of the Grand Master of Artillery. The landingplace, Top-khâneh Iskelesi, is one of the most frequented in Constantinople, and there are always large numbers of kaiks waiting for hire. Near it kaik-building may be seen in all its branches; the peculiar oars are manufactured with the most primitive tools. In the market-place close by horses stand for hire; and a motley crowd, which is worthy of study, assembles on market days. the Fountain of Top-khâneh, a fine specimen of Turkish art, erected by Ahmed III. It is a square edifice of white marble, highly decorated with well-sculpured arabesques and verses from the Kuran, which were once painted and gilt. Near the marketplace are the shops in which the red

Digitized by GOOGLE

Turkish pipe-bowls are made, and chibûk stems of jasmine, cherry, and other woods, as well as mouth-pieces, cigar-holders, &c., are sold. Many Circassians live in the vicinity, who are said to carry on slave dealings in an unostentatious manner, so as not to attract the attention of foreign Governments; and to supply the harems of the Pashas and wealthy Turks.

Near the fountain is the Kilii Ali Pasha Jami', erected in 1580 by the celebrated Kaptan Pasha, who broke through the Christian fleet at the battle of Lepanto, and afterwards reconstructed the Turkish navv. small cemetery behind the mosque is the Türbeh of Kilij Ali decorated, internally, with Persian tiles: and the tomb of a Turkish admiral, who died during the Crimean War. Close to the gun-foundry is the Mahmûdiyeh Jami', built in 1830 by Mahmûd II.; and on the hill-side to the N.E.. whence there is a fine view, the Jehanjir Jami', built in 1886 on the site of a mosque erected by Suleiman I., in honour of his son Jehanjir. of Top-khaneh is the purely Turkish Quarter of Fundukli, the ancient Aianteion, and later Argyropolis, which extends as far as Dolmabaghcheh, and stretches up the hill to the imposing edifice built, in 1875-7, for the German Embassy, beside the Grands Champs des Morts. The altar of Ajax, and the Temple of Ptolemy Philadelphus were on the seashore. According to Greek tradition the Apostle Andrew planted Christianity here.

Kassim Pasha, a large suburb W. of Pera and Galata, stretches along the shore of the Golden Horn, and extends inland, on both sides of a filthy stream, to the Greek suburb of S. Dimitri. The streets are dirty and narrow, and the only attractions to a stranger are Kassim Pasha Jami'; the mosque and Tomb of Sururi, grammarian, jurist, and tutor to the sons of Suleiman I.; the Tekkeh of the Rufai, Houling, Dervishes, who go through their religious services

every Sunday afternoon; and the **Tekkeh** of the **Mevlevi**, *Dancing*, **Dervishes**.

The Dockvard and Naval Arsenal extend along the shore of the Horn from Azab Kapu to Haskeui, and occupy the site, probably that of an old Byzantine arsenal, selected by Muhammad II. for the construction of the first Turkish fleet. Within the enclosure are the Admiralty, Divan Kháneh, a handsome building on a projecting point; dry docks, capable of receiving the largest men-of-war; barracks: naval hospital and school; convict prison; workshops fitted with modern appliances for building and fitting out ships of war; and depôts In one spot are for naval stores. shown the state barges of the Sultans who have occupied the throne for nearly a century past. Here lies at anchor, during most of the year, the greater part of the Turkish navy. The old hulls of several ships of war, lying along the shore and preserved as store-ships, deserve attention. line of rafts, each bearing a guardhouse, is anchored at a little distance from the shore, and boats are not allowed to pass inside.

The establishment of the Arsenal. Tersane, from the Italian darsena (or perhaps from the Turkish Tersakhâneh, a prison for prisoners of war), arose from the natural instinct of national pride prompting the Turks to be independent of other nations for the construction of their navy. So about 30 years ago, English shipwrights, mechanics, and engineers were invited to settle beside the dockyard of Haskeui, and form a naval school. The success has not been great, for though one ironclad has been built and launched, "she is the dearest ship ever built." Imported skilled labour, imported iron, imported coal, and above all imported money, make a long bill. The English, or rather Scotch, colony of engineers did much to educate the Turks, and whatever success has been attained is owing to them. lecture-room serves as a chapel on

Digitized by GOOGIC

Sunday, and a clergyman of the Church of Scotland acts as chaplain. Admission by order of the Minister of Marine, or Director of the Arsenal.

In the valley N. of Kassim Pasha is Piâle Pasha Jami', picturesquely situated amidst trees. It was built by the Kaptan Pasha who defeated the Christian fleet under Doria in 1560, and is probably the work of the celebrated architect Sinan. It differs from other mosques in the unusual position of the minaret, which is said to be due to the wish of the admiral that it should represent the mast of a The interior is decorated with verses from the Kuran, written by the noted caligraphist Cherkess Hassan Effendi; the minber, pulpit, is a fine piece of wood-carving; and the mihrab is covered with beautiful tiles. tached to the mosque are a medresseh, college; a tekkeh, monastery; a hammam, bath; and a sebîl, well.

On the heights to the W. of Piâle Pasha is the Ok-meidan, place of arrows, where in former days the Sultans practised shooting with bow and arrow, and throwing the jerid, spear. A number of small stone pillars and obelisks, with Turkish inscriptions, mark the longest bow-shots and casts with the spear. There is a fine view of the Golden Horn and Stambul from the hill, which can be reached direct from Pera by way of S. Dimitri

Adjoining the Ok-meidan is the Cemetery of the Jews, of desolate and dreary aspect, and entirely denuded of trees. The countless marble tombstones in this wide-spreading Golgotha appear like the relics of some great city. Both this and the Okmeidan are prominent objects in passing up and down the Golden Horn.

or Pankaldi.

Haskeni is a large village, the E. portion of which is occupied by Jews, and the W. by Armenians. Formerly, the wealthy Armenian bankers resided in large houses on the heights, where they could live unmolested; but the security they now enjoy has led them to forsake their retreat and take up their residence in Pera,

leaving their Haskeui houses to go to ruin or pass into the hands of the Jews. There is a large Armenian church here, and a small chapel of the Protestant Armenians crowns the hill.

Near Haskeui, and now covered by the workshops of the Arsenal, was the site of the Palace of Ainali Kavak, built by Ahmed I., in which the disastrous treaty of Kainarji was signed. Further up the Horn are the suburbs of Piri Pasha; Kaliji Oghlu, with its Engineer School and Bombardier Barracks; and Sudluje, with its Artillery Depôt.

The village of Eyûb, a beautiful and picturesque suburb, the Byzantine Kosmidion, is situated beyond the walls of Stambul, at the extremity of the Golden Horn, and on the side opposite to Haskeui; it is surrounded by gardens and Turkish cemeteries, thickly planted with the dark cypress. It takes its name from Euûb Ansari, the standard - bearer and companion in arms of the prophet Muhammad, who was killed at the first siege of Constantinople by the Arabs, A.D. 668. His tomb was revealed in a dream to the celebrated Mollah Akshemsedin, during a critical period of the last siege, and its discovery raised the drooping spirits and inflamed the fanaticism of the Turkish soldiers. After the capture of the city, Muhammad II. built the Mosque of Eyûb, which is held so sacred that no Christian is allowed to cross its threshold or live in the suburb. In it the Osmanli Sultans, after their accession, are girded with the sword of Osman, the founder of the dynasty. The ceremony, which corresponds to the crowning of a Christian sovereign, is always performed by the chief of the Mevlevi Dervîshes, who bears the title Chelebi Effendi, and The Mosque is an resides at Konia. elegant building of white marble, with a large dome, several small, and semi-domes, and two graceful minarets. In the court is a large planetree, and on the W. side, in a court planted with trees, is the tomb of Abu

Digitized by Google

Eyûb, with many costly lamps hanging round it.

As a place of burial, Eyûb is held in high veneration, and its cemeteries, with their mausoleums and richly decorated tombs, surrounded by trees and flowers, are well worth a visit. Some of the tombs are enclosed by gilt railings, and others are resplendent with coloured and gilt arabesques and verses from the Kuran. In the vicinity are the tombs of Sheikhs-ul-Islâm, Grand Viziers, and chief eunuchs; and in their midst lies one of the greatest of Viziers, Sokolli. who, after the death of Suleiman I., victoriously concluded the campaign of Szigeth.

From the hill above Eyûb one of the finest views of the Golden Horn is obtained. Fezes for the army are made at Eyûb, in a manufactory established by Sultan Abdul Mejid in the Palace of the Validoh Sultan, mother of Selim III. They are also imported from Tunis and France.

Among the türbehs are those of the Valideh Sultan, mother of Selim III., and her two daughters, all three biers being enclosed within rich motherof-pearl railings: to this mausoleum is attached a medresseh, college, a mekteb, school, an imaret, kitchen for the poor, and a sebîl, well. are tombs of two children of Sultan Abdul Meiid, a son and daughter. the bier of the former decorated with a fez and golden tassel; and of the two children of Adileh Sultan, sister of Sultan Abdul Aziz. Their biers are covered with richly embroidered velvet and shawls, and beneath the fez are their respective epitaphs; one is as follows: "A flower that had scarcely bloomed was prematurely torn from its stem. It has been removed to those bowers where roses never languish. Its parents' tears will supply refreshing moisture. Say a fâtiha for its beatitude, 1259" (1843). It may be added that the heart-broken mother survived her last child but a few weeks.

§ 10.—ANCIENT CONSTANTINOPLE.

Constantine the Great, having determined to remove the capital of the Roman Empire from the banks of the Tiber, solected, A.D. 328, as a site for his new seat of Government, the Thracian promontory, upon which a colony from Megara had founded, B.C. 658, the town of Byzantium. No other position could have offered him to an equal extent the security, wealth of resource, and beauty, suitable to the first city of a great dominion.

The Byzantium of that day was the one rebuilt by the Emperor Severus, when he recognised the folly of having destroyed the older town, A.D. 196, for its obstinate devotion to the lost cause of his rival, Pescennius The strategical importance of a city commanding the water-way between the Euxine and the Mediterranean was too great to be lightly abandoned. The elevated ground within the Seraglio enclosure was the site of the Acropolis, and, without doubt, the primitive town was gathered round it. But the Byzantium of Xenophon and that of Severus was a much larger city. Its walls extended as far west along the Golden Horn as the point now occupied by the Stambûl Custom House. There they turned to cross the promontory, and, climbing its northern slope, reached the summit of the ridge, at a point near the Porphyry Column (p. 24) of Constantine the Great. At that point stood the principal gate of the city. Then, instead of proceeding, as is often supposed, in a direct line down the promontory's southern slope to the Marmara, the walls followed, according to Zosimus, a somewhat circuitous course, and struck the sea at a point opposite Skutari, probably in the vicinity of the Seraglio new lighthouse.

The fortifications erected by Constantine stood nearly 2 m. (15 stadia) W. from the walls of Byzantium. Constantinople, was consequently at

first smaller than it ultimately became, and has remained to the present Until the ancient city can be thoroughly explored by means of excavations, only the general course of Constantine's walls can be indicated. Along the Horn, they went as far W. as Un Kapan Kapusi, at the Stambûl end of the Inner Bridge. Leaving the shore, they took an oblique direction up the flank of the 4th hill, until they reached the ridge between the Mosque of Sultan Muhammad II. (the Conqueror), and the Mosque of Sultan Selim, at a point not far from the large cistern behind the latter edifice. In their onward course they kept well within their limits the Church of the Holy Apostles, on whose site the Mosque of Sultan Muhammad II. stands, and then made across the valley of the Lycus for the 7th hill. That hill they traversed to the E. of the quarter now known as Alti-Mermer, and then descended to the Marmara between Vlanga Bostan and Psamatia. The portion of this course that can be most accurately determined is on the 7th hill. For Alti-Mermer is the Turkish translation of the Greek 'Eξακιόνιον, the alias of 'Εξωκιόνιον—the district of the Outer Column — the name given to the ground immediately outside the walls of Constantine, on account of the presence there of a column surmounted by his statue. Furthermore, on the verge of the Alti-Mermer Quarter. beside an old Christian church, now styled Îsa-Kapu-Mesjidi, is a point known as Isa-Kapusi—the Gate of Jesus. The neighbourhood of the church accounts for the use of the Saviour's name: while the allusion to a gate is explained by the existence of an ancient gate here as late as 1507. which was none other than the Παλαιά Πόρτα, placed by Byzantine writers in this part of the city. The gate was a portal of magnificent proportions in Constantine's walls, and formed, in fact, the first triumphal entrance into the city. It survived the gradual effacement of the city's earliest limits, as Temple Bar outlived the walls of London.

Constantinople was inaugurated as New Rome 11th May, 330. Its fitness to be a great capital appeared, in the fact that it was soon found too small for the population that crowded within the walls. Accordingly in 413, under Theodosius II., the boundaries of the city were enlarged and carried forward to the picturesque line of towers and walls, which still enclose Constantinople on the west. Later changes in the line added little to the city's area; they rather gave additional strength to the fortifications. In laying out Constantinople, Rome served as a model. But the form of the ground on which the two cities respectively stood was, notwithstanding the 7 hills in each, too dissimilar to permit anything like slavish imitation; and the genius loci, beside the Bosporus, was far too

strong to be resisted.

During its history of over 1100 years, the city passed through many vicissitudes, and changed its aspect from time to time. The most remarkable changes were associated with Constantine the Great, Theodosius the Great, Theodosius II., Justinian the Great, Basil I., the Comneni, the Fourth Crusade, and the Palaeologi. Here we can indicate in the briefest manner only some of the more striking or permanent features of the city. The 7 hills are now marked thus:-The 1st by S. Sophia; the 2nd by the Burnt Column: the 3rd by the War Office: the 4th by the Mosque of Sultan Muhammad II.; the 5th by the Mosque of Sultan Selim: the 6th. by Tekfûr Serai and the quarter of Egri Kapu; the 7th by the Column of Arcadius, Avret Tash. Like Rome, the new capital was divided, for municipal purposes, into 14 Regions or Wards, which considerable are described with minuteness in the Notitia. The lines of the principal streets were determined, as at present, by the topographical features of the promontory -a range of hills and a level tract between either base and the water. Accordingly there was a thoroughfare along the Marmara, another along the

foot of the hills overhanging the Golden Horn, while a third kept on the high ground and ran through the centre of the city. The last was the main street, and was known as the Mese $(M \epsilon \sigma \eta)$. Upon reaching the 3rd hill, it formed two branchesone proceeding to the Adrianople Gate (Edirneh Kapusi), over the hills beside the Horn, the other to the Golden Gate, over the 7th hill. which overlooks the Marmara. latter formed the Via Triumphalis, down which triumphal processions passed from the Golden Gate to Sophia. The streets were in places bordered by porticoes, which afforded shelter from sun or rain. Most of the objects of interest near the first two thoroughfares will be noticed in describing the fortifications along the harbour and the Marmara: those on the Mese are mentioned here.

The highest life of the city revolved around the Forum Augustéon, now represented by the open area to the south of S. Sophia. This Forum was a quadrangle, surrounded by stately porticoes, and paved with marble. On the N. was S. Sophia, with S. Irene beyond. On the E. was the To the S. was the Senate House. Great Entrance (Khalke) leading to the Imperial Residence, which occupied the territory between Sultan Ahmed and the sea; the splendid Baths of Zeuxippus; and, beyond, the Hipportrome. The square and its porticoes were adorned with statues, among which the following were conspicuous: the Empress Helena, from whose title, Augusta, the place derived its name; the silver statue of Eudoxia, which furnished occasion for the banishment of S. Chrysostom; the colossal equestrian statue of Justinian the Great, on a lofty column. There also was the Milion—τὸ Μίλιον -whence distances from Constantinople were measured. It was an arched structure, ornamented with statues, and, so far, unlike the Golden Milestone which served a similar - purpose in Rome. North of the

Augustéon, which could be closed by gates on the west, were the Great Courts of Justice, beside the Cistern of Yeri Batan Serai. A little below was the octagonal building, containing the Public Library, whose treasures became more than once a prey to the flames. Still lower was S. Mary Chalkopratiana, where the Mosque Zeinab Sultan opposite So'ûk Cheshmeh Kapusi now stands.

Moving westwards, one made for the Forum of Constantine (Tauk Bazar. Fowl Market), an ellipse in shape, and surrounded by two tiers of porticoes. It was entered at either end of its longer axis, through a noble arch of marble. Like the Augustéon it was paved, and hence sometimes called the Plakoton. Statues and crosses abounded in every direction. Here was the Porphyry Column, carrying the statue of Constantine, and, though shorn of its glory, still keeping its place in the city whose birth it Here also was another witnessed. Senate House, and a Nymphæon, or hall, in which marriages among the humble classes were celebrated. The Forum was the business centre of Constantinople, its porticoes being occupied by traders and merchants. Next came the Bread Market or Artopolion (Boghdaijilar Kapusi). Further on was the Anemodoulion, a beautiful structure, surmounted by a movable figure to indicate the direction of the wind. The Forum Taurou, of Taurus. its constructor, came next—a very large public square on the 3rd hill, and now represented by the open area, before the War Office (Seraskerat). It was known also as the Forum of Theodosius (the Great), because it contained the column bearing his statue, and sculptured with bas-reliefs celebrating his exploits. Here once stood another Senate House; a large fountain, supplied by the Aqueduct palaces and of Valens; several churches; and the Capitol, which, under Theodosius II., became the seat of the University of Constantinople. Beyond this Forum the Mese, as already stated, parted in two branches. Along the branch leading to the Digitized by GOOGLO

Adrianople Gate were found the Philadelphion (near the Shah-Zadeh Mosque), another public place owing its name to statues of the sons of Constantine the Great, represented as embracing each other; the Thermæ Constantinianæ: the Church of the Holy Apostles; and the Cistern of Aspar. The branch proceeding to the Golden Gate conducted to the Forum (Et Meidan. Amastrianon Meat Square, because rations were issued here to the Janissaries), where public executions often took place; the Forum of the Bull, Boûs (Ak Serai), named from the hollow figure of a bull, which often served as a furnace for burning the bodies of criminals; the Forum of Arcadius, or of Theodosius II. (Avret Bazâr), with a hollow column surmounted by the statue of the former emperor, and sculptured with his triumphs: the Mint; the Trojan Porticoes; and the Monastery of Studius.

§ 11.—THE WALLS AND GATES-SEVEN TOWERS.

The ancient fortifications, though in a ruinous state, are, next to S. Sophia, the chief object of interest in Constantinople. They consist of the harbour walls along the Golden Horn, the sea walls along the Marmara, and the land walls from the Marmara to the Golden Horn. The last are most picturesque and of great interest as an historical monument and unique example of mediæval fortification.

Travellers wishing to make a complete round of the walls (at least 5 hrs.) should (1) send horses or carriage to Yedi Kuleh (Seven Towers); (2) Take (but not when there is a south wind) a kaik (P. 20-30) at the outer bridge or at Sirkeji Iskelesi, near the Stambûl railway station, and proceed by water along the Marmara walls to Yedi Kuleh; (3) Ride or drive (41 m.) outside the land walls to the Golden Horn and along the harbour walls to the outer bridge and Pera. Those who wish to visit only

the land walls can reach Yedi Kuleh by train, carriage, horse, or tram, and drive, ride, or walk thence to the pier of Aivan Serai or to that of Balat, on the Golden Horn, whence steamer or boat can be taken to the outer bridge. This order is recommended when the wind is from the south, and the reverse order, commencing at Aivan Serai, when it Horses and is from the north. carriages can generally be hired when necessary at Yedi Kuleh. A traveller who proposes to examine the walls closely, and to visit the interior of the towers, is advised not to do so alone. A pleasant way of visiting the walls is to ride (5 hrs.) from Pera over the heights of Haskeui (magnificent view of the harbour) to the Sweet Waters, Evûb. along the walls by Balukli, where visitors stop to see the miraculous fish, to the Seven Towers, and thence through the city by Psamatia to the outer bridge and Pera.

The Harbour Walls.

These walls, situated at a short distance from the water stretch from Seraglio Point on the east to their junction with the land walls at Aivan Serai on the west—a distance of some As inscriptions upon them prove, they are mainly the works erected by the Emperor Theophilus (829-842) to replace the inferior and decayed fortifications of Constantine the Great and Theodosius II. His attention to the state of this line of defence was doubtless quickened by the serious naval assaults made upon it, during his father's reign, by the rebel Thomas.

From Seraglio Point to the Outer Bridge.—The large bones on the wall beside the first tower belonged to one of the cetacea that have strayed from time to time into The question has the Bosporus. been raised whether they can be the remains of the sea-monster which, according to Procopius, infested the straits during the reign of Justinian

the Great. By the local fishermen they are considered the talisman which secures abundance of fish in the waters about the city. The adjacent building is a government storehouse. The 1st gate reached is Odun Kapusi, the Wood Gate, because the wood used as fuel in the residences within the Seraglio enclosure is landed in front of it. The hospital within the gate must be on or near the site of the Church of S. Demetrius, highly venerated under the Palaeologi. The Imperial Boat-House (Kaik Khâneh), in which the Sultan's old state Kaïks are drawn up, comes next. One of them resembles an old Venetian The tower behind or Genoese galley. the boat-house is regarded as the tower which held the southern end of the chain drawn by Byzantine emperors across the harbour in time of war. to keep a hostile fleet out of the Golden Horn. A portion of the chain used for that purpose during the siege of 1435 is preserved in the court of S. Irene.

The 2nd Gate, Yali Kiosk Kapusi, is named after the handsome kiosk of Suleiman the Magnificent, which once stood on the quay a little to the west, and in which sultans gave farewell audience to their chief admirals starting on a naval expedition. Upon the walls to the right is Sebetiilar Kiosk, the Kiosk of the Signal, whence signals were made to the fleet. Here the walls separating the Seraglio from the rest of the city reach the Horn. This gate represents the ancient Porta Eugeniou, styled also Marmara Porta, and, according to some, Porta Oraia, the Beautiful The epithet Basilike seems Gate. also to have been applied to it. The landing before it was known as the Scala Timasi. Within the gate stood the Great Orphanage ('Ορφανοτροφείον) of Constantinople and the Church of SS. Peter and Paul. The first Saracen settlement and the first mosque in the city were in this vicinity. Sirkeji Iskelesi, the pier of the vinegar seller. To the l. is the Railway Station. Here probably was the 3rd Gate, Porta Veteris Rectoris, and the Scala Chalcedonensis, for

boats plying between the city and Chalcedon (Kadi Keui). Immediately to the east is the ancient Portus Prosforianus, or Bosporus, or Phosforius. The first name marks it as the point at which vegetables and fruit were landed for the city markets, as at the present day; the second may be due to the fact that, until the reign of Constantine Copronymus, a cattlemarket was held on the quay of this bend in the shore; the third is supposed to refer to the appearance of the moon during the siege of Byzantium by Philip of Macedon. On the level area beyond stood the Forum Strategion. The street leading up from Sirkeji Iskelesi proceeds to the Sublime Porte. The pier is consequently much frequented by public functionaries, and upon it a new Grand Vizier lands in state on his way from the Palace to the Govern-The Genoese colony, ment offices. before 1203, was assigned the quarter between the 2nd and 4th Gates. 4th Gate, Baghcheh Kapusi, the Gate, the ancient Porta Garden Neoriou (Newplov) of the Dockyard. The principal harbour of Byzantium and of ancient Constantinople, was in the adjoining bay. Some authorities think that this gate was also the *Porta* Oraia—the name being possibly a corrupt form of Neorium. Next comes At the the Stambûl Custom House. head of the outer bridge is the Terminus of the Tramway, that runs to the Seven Towers, and to Top-Kapusi in the Land Walls. The large mosque is Yeni Valideh Jami', or Yeni Jami' The Pisan and Amalfian merchants, before 1203, were quartered in the district between the 4th and 5th Gates.

Between the Bridges.—5th Gate, Baluk-Bazār Kapusi, the Fish-Market Gate, because the principal fishmarket of the city is held before it. The ancient Porta Peramutos (Πόρτα τοῦ Περάματος) of the Ferry, because the point at which the Horn was crossed, as to-day, by ferry-boats to and from Galata. Most authorities identify it also with the Porta Hebraica. At this gate began the

quarter occupied by Venetian merchants before 1203. The street from the shore leads to the Egyptian Spice Bazâr, an interesting scene of ()riental life. 6th Gate, Zindan Kapusi, the Prison Gate, after a prison formerly in its neighbourhood, the ancient Porta Carabion. In the adjoining mosque is a Holy Well, which marks the site of S. John Baptist de Cornibus (τῶν Κεράτων). In Venetian documents the gate is described as the Porta juxta parvum templum Precursoris. Before the gate is Yemish Bazâr, the dried-fruit market. The street leading up into the city conducts one to the Grand Bazâr. It is named Uzun Charshi, the Long Market, and represents the Makros Embolos of Byzantine days. 7th Gate. Odun Kapan Kapusi, the Timber-Yard Gate. Beside it large stores of timber are kept, a practice as old at least as the reign of Justinian the Here was the Porta Drungarion (Τῶν Δρουγγαρίων) which led to the Vigla, Great Police Station. Here the Venetian quarter ended. On the heights above the Gate are the offices of the Sheikh ul Islam, and the Mosque of Sultan Suleiman. 8th Gate, Ayazma Kapusi, Gate of the Holy Well, from an Ayazma in its Dr. Mordtman regards it vicinity. as the last gate in the harbour walls erected by Constantine the Great, and as the one styled Basiliké Pylé, in the early history of the citv. He also thinks that the Holy Well probably marked the site of S. Acacius ad Caryam. 9th Gate, Un Kapan Kapusi, the Gate of the Flour Depôt. Beside it are flour stores and a flour-mill. It is the ancient gate known as Mesé, because of its central position, and as Platea, on account of the broad open space about it. The street on the 1. leads to the Church of Pantocrator (Kilisse Jami', p. 57), the Aqueduct of Valens (p. 75), and across the promontory to Vlanga on the Marmara. The large mosque to the l. of the Inner Bridge is Zeirek Jamisi.

From the Inner Bridge to Phanar.— In the large building on the l. are the

offices of the Tobacco Régie Co., which has the monopoly of Turkish tobacco. 10th Gate, Jub-Ali Kapusi, the Gate of the Long-Robed Ali, a Turkish saint, buried outside the gate and on its rt. The district within the gate was one of the quarters assigned to Turks resident in the city before the Conquest. This gate is styled in certain documents Ispigas, and Porta Putex, because it was opposite the suburb Ispigas (εls Πηγάς), now Kassim Pasha, once famous for its springs. The gate was also known as that of the Glaziers, owing to the workshops of such craftsmen formerly beside it. On the northern face of the gate's eastern tower is a tablet, bearing the coat of arms and the name of Manuel Fakrasè, an officer distinguished for the defence of Selivria, in 1341, and of Galata, in 1351, in the reign of the Emperor Cantacuzene. Above this tablet stood another, on which the scene of the Fiery Furnace, described in the Book of Daniel, was depicted. It has been removed to the Imperial Museum. 11th Gate, Aya Kapu, the Holy Gate, the ancient Gate of St. Theodosia. It led to the adjacent church dedicated to that saint, now Gül Jami' This entrance was also known as Porta Dexickratis, after the name of the quarter. In proceeding from this gate to the next, large blocks of stone, evidently water-worn, will be observed in the base of the walls, proving that here, if not also at other points, the fortifications were once in contact with the sea. fact explains how the Venetian fleet, in 1204, was able to approach so near the walls as to throw bridges from the ships' yards to the ramparts. Here, then, the Latin Crusaders entered the city. 12th Gate, Yeni Ava Kapu, the New Holy Gate. because enlarged or constructed after the Turkish conquest. A few steps within and on the rt. are the remains of an old Byzantine building, possibly, the Convent of the Petrion, in which Anna Delassena, the mother of the Comneni, was confined with her daughters and daughters-in-law. 13th Gate, Petri Kapusi, Gate of

Petrus, a patrician who lived under Justinian the Great, and who either resided or held property in this quarter. The gate represents, probably, the ancient Porta Sidhera in this quarter of the city, and leads into a close, Castrum (τῶν Πετρίων), formed by a wall which, starting from this point, describes an arc, and rejoins the main line of the fortifications a little beyond the next gate. Within the enclosure are the Residence of the Greek Patriarch of Constantinople and his Cathedral Church of S. George. Upon the loss of S. Sophia, the patriarchal throne was removed to the Church of the Holy Apostles, the site of which is now occupied by the Mosque of Sultan Muhammad II. Thence it was soon carried to the Church of the Virgin Pammakaristos, now the Fethiyeh Jami'. In 1586 it was taken to the Church of the Vlach Serai (the Wallachian Palace), now occupied by the representatives of the Patriarch of Jerusalem. Thirteen years later it stood in the Church of S. Demetrius, near the Xyloporta. And at last, in 1601, it ended its wanderings here. The chief curiosities in the church are the iconostasis of olive-wood, the patriarchal throne, the pulpit, and the table for tapers, good specimens of Byzantine ecclesiastical furniture, two Byzantine Icons. one representing the Virgin, the other S. John the Baptist, and various The Mosque of Sultan Selim crowns the hill. 14th Gate, Phanar Kapusi, Porta Phanariou, from the beacon light placed upon the promontory before the gate. This gate formed the N.W. entrance to the Petrion Enclosure. Within, and a few paces to the rt., are the remains of the 15th Gate, P. Diplo-Phanariou, which pierced the inner wall of the close to allow communication between the Petrion and the quarters to the west. Until the early part of the present century the leading families of the Greek community resided at Phanar, hence their epithet Phanariots. Many of their members were prominent functionaries the Turkish service.

From Phanar Kapusi to Aivan Serai Kapusi.—The handsome brick building, surmounted by a dome and situated on the height, is the Greek National School for boys, erected in The small circular church lower down the hill is dedicated to the Virgin, with the style Mouchliotissa (p. 57). More to the north is the Greek National School for girls. blue-coloured walls at the foot of the hill enclose the buildings attached to the Vlach Serai, the Monastery of the Holy Sepulchre, once the property of the Wallachian Cantacuzenes. Here the representatives of the Jerusalem Patriarchate reside. The Library contains the collection of MSS., among which Bishop Bryennius discovered a copy of the Epistle of Clement to the Corinthians and the MS. containing the Teaching of the Twelve. These interesting documents are now at Jerusalem. The Library was founded towards the close of the 17th century. 16th Gate, Balat Kapusi, the Palace Gate, a corruption of the Greek παλάτιον. Here, in all probability, stood the gate styled Porta Kynigou, the Gate of the Hunter, and sometimes the Basilike Pyle, owing to its proximity to the Palace of the Porphyrogenitus (Tekfur Serai) and the Palace of Blachernae. short distance to the west of the gate. the wall was pierced by three large archways, one of which was adorned with a figure of a Victory (now in the Imperial Museum). Some authorities regard that archway as the Porta Kynigou. According to another view, the three archways formed the entrance to a small artificial port within the line of the wall, at the service of the imperial barges. Under the Palacologi this quarter was the aristocratic part of the city. It is now occupied chiefly by Spanish Jews, the descendants of the Jews expelled from Spain by Ferdinand and Isabella. Further west is the church of S. Peter and S. Mark (Khoja Mustafa Pasha Jami'), founded in 458. Its old font lies on the opposite side of the street. 17th Gate, the small Aivan Serai Kapusi, Gate of the Palace with a Balcony. Before the gate stood the Imperial Pier, mentioned by Nicetas Choniates in the history of the Fourth Crusade, for the use of the emperor, at that date, in proceeding to or from the church and the Palace of Blachernæ. It is now represented by Aivan Serai Iskelessi. Immediately within the entrance and on the l. are vaults supposed to be the remains of the Carian Portico, built by the Emp. Maurice in 587. Within the blue-coloured walls at the farther end of the street is the site of the celebrated Church of the Virgin at Blachernæ, founded by Pulcheria, and finally destroyed by The Holy Well, in fire in 1434. which the emperors bathed annually, still exists. The narrow street to the rt. of the gate leads to Toklu Dede Jami', Church of S. Thecla, founded in the 9th cent., and restored in the 11th. It also conducts to the Gate of Blachernæ in the Heraclian Wall, and to the space enclosed between that wall and the Wall of Leo the Armenian (p. 38).

The Sea Walls.

These walls defended the city on the E. and on the S., extending for some 5 m. from the Seraglio Point to the southern extremity of the land walls, a little below the Seven Towers (Yedi Kuleh). In their present condition they afford abundant evidence of the important repairs made at different periods in the walls originally built by Constantine the Great and Theodosius II. The names of the Emperors who took part in the work of restoration are for the most part inscribed upon the walls, and will be noticed as they occur. Extensive epairs have also been made since the Turkish conquest. There are four peculiarities in the construction of these defences, due to the proximity of the open sea: 1. The walls are to a great extent protected at their base by a breakwater formed of large boulders thrown loosely together. 2. The line is exceedingly irregular, turning in and out at short intervals

as if to avoid the presentation of a long front to the action of the waves.

3. Marble columns have been employed extensively in the lowest courses of the masonry, as bonds to strengthen the walls. 4. The general profile is slight, because the aid of wind and current could be relied upon to assist in repelling an enemy.

From Seraglio Point to the Seraglio Lighthouse.—This portion can be The walls have visited on foot. been demolished for some distance, to make room for the railroad. 1st Gate. At the point named Top Kapusi (the Cannon Gate), now marked by marble steps, stood the ancient Gate of S. Barbara, a ch. dedicated to that saint, the patroness of fortifications, firearms, and armourers, being beside it. The Mangana, or military arsenal, was in this vicinity. The gate had some architectural pretensions, and was sometimes used as a triumphal entry. Its Turkish name is due to a battery once placed near it to guard the entrance of the harbour, and to fire salutes. 2nd Gate, Deirmen Kapusi (the Gate of the Mill), after the neighbouring mill. On the wall north of the gate is a long Greek inscription, to the following effect: "Possessing Thee, O Christ, a firm wall, King Theophilus, the pious emperor, reared from new foundations this wall, which guard with Thy might, O Sovereign Ruler, and display to the end of time, standing unshaken and unmoved." On the tower beyond the gate is a cross, with the legend "Jesus Christ conquers." Lower down are the words, "Tower of Theophilus the Faithful Emperor and Great King in Christ." The tower beyond the mosque is also marked as "the Tower of Theophilus, Emperor in Christ." During the Arctic winter of 763-4, the Bosporus and extensive tracts of the Black Sea were frozen hard, and when the thaw came in spring the walls along this shore were crushed and overthrown by the huge masses of ice which the swollen currents drove against them. The repairs, executed immediately after the event,

Digitized by GOOGIC

required, as these inscriptions prove, renewal during the reign of Theophilus

3rd Gate, Hastalar Kapusi (Hospital Gate). Possibly this gate represents a postern at the service of the Church of S. George Mangana, which stood within. Above a buttress is the small opening through which, it is said, Sultanas were thrown into the sea. Another opening in the face of the walls will soon be observed, revealing a long and sometimes lofty chamber in the body of the fortifications, the precise object of which is not clear. It may have been a covered passage for troops, or a prison. The projecting basement further on once supported the beautiful Injili Kiosk (the Pearl Kiosk), a pavilion to which the Sultans resorted, to enjoy the superb view it commanded. High up on the wall, to the rt. of the basement, were, until recently, three inscribed tablets. The fragmentary inscription upon them commemorated repairs by the Emperor Michael III., under the superint-ndence of his uncle, Bardas, the Domestic of the Until 1824, a Holy Well Guards. —the Ayazma of the Saviour—flowed in the basement, and was a great resort of devout Greeks on the Festival of the Transfiguration. excavations made in the Seraglio grounds in 1871 for the railroad, revealed the remains of an imposing Byzantine structure on the ground behind Injili Kiosk. Dr. Paspati regarded them as the remains of the Palace Bucoleon. They are rather the ruins of the Palace Mangana, built by Basil I. 4th Gate. Beyond is a small walled-up gateway, surmounted by a cross. It was probably the small gate leading to the ch. consecrated to the Virgin, Hodegetria (Μικρά πύλη της 'Οδηγητρίας), one of the most highly venerated shrines in Constantinople. Her picture led the emperors in battle. The broken lintel of the gate is now built into the inner face of the wall, and bears the text, "Open to me the Gates of Righteousness, that entering in I may praise the Lord."

From the Lighthouse to Daud Pasha

Kapusi,—The first tower bears the inscription: "In the year 1024 the Emperor Basil, the pious sovereign, erected from the foundations this tower, which the dashing of the sea, that battered it for a long time with a great and violent surge, compelled to fall." The shore now forms a small bay, which Labarte regarded as the ancient Port Bucoleon attached to the great Imperial Palace on the hill. But there is reason to believe that the harbour in question stood There are two gates further west. in the walls bounding the bay. first is Baluk Khâneh Kapusi, the Gate of the Fish - House, which formerly stood here for the fishermen in the employment of the Serag-Some regard it as the ancient Postern of Michael the Protovestiorius. The other Gate is Akhir Kapusi, the Stable-Gate, leading to the Sultan's Mews, once situated here. Its ancient name is unknown. It was a Waterside Gate of the Palace. Within the walls from this point onward to the site of the Seraglio Old Lighthouse lay the Imperial Palace Grounds of the Greek emperors, stretching up the hillslope towards S. Sophia and the Hippodrome. Immediately beyond the old lighthouse the walls are pierced by windows in marble casements. have here the facade of the Palace of Hormisdas, so named after a Persian prince who fled to the court of Con-It was the residence of stantine. Justinian the Great and Theodora before their accession to the throne. On the other side of the railway the walls rest upon five vaults, and support a terrace which bore another The figures of the two Palace. lions now before the School of Fine Arts within the Seraglio grounds came from the façade of this palace. These palaces came to be known as the Palace of the Bucoleon. port at this point was named sometimes the Port of Hormisdas, from the residence of that prince upon its shore, but more generally the Port of the Bucoleon, so famous in Byzantine history. The port was for the special use of the emperor.

Digitized by GOOGIC

Its quay was reached from the water by a handsome flight of marble steps, and was profusely decorated with marbles, columns and statuary. It derived its name from a marble group on the quay, representing a lion mastering a bull. In the Palace of the Bucoleon Nicephorus Phocas was assassinated. The construction of the railroad led to the disappearance of the 7th Gate, Chatladi Kapusi (the Broken Gate), which afforded communication between this port and the city. The gate was sometimes known as P. Leonis, from a lion on the adjoining quay. The Mosque to the west beside the railroad is Kuchuk Aya Sofia, SS. Sergius and

Bacchus (p. 50). The quarter Kadriga Limân, at the foot of the hill, marks the site of an ancient harbour, now filled, and which was known under three names: 1. the Harbour of Julian, after the Emperor Julian, its founder: 2. the New Harbour, to distinguish it from the Old Neorion, on the Golden Horn: 3. the Harbour of Sophia $(\tau \hat{\eta} s \ \Sigma o \phi (as, \ \tau \hat{\omega} \nu \ \Sigma o \phi (\hat{\omega} \nu))$, because repaired at the instance of the Empress Sophia, wife of Justin II. At the head of the harbour was the 8th Gate, Caterga limanis, the ancient Porta Sidhera, and Porta τῶν Σοφιῶν. Further along the shore is an old breakwater, which protected another ancient harbour, now almost entirely filled, the harbour known as Kondoskulion. The walls along its circuit may still be traced to a great extent. In them stood the 9th Gate, P Kondoskalion, now Kûm Kapusi (the Sand Gate). The Gregorian Arm mian Patriarchate and Cuthedral are in the Kûm Kapu Quarter. short distance further W., traces are found of another ancient harbour, probably the Neorion at the Heptascalon. 10th Gate, Yeni Kapu (the New (ate). Here the line of the walls turned inwards and made a curve over a mile in length, so as to skirt the ancient harbour, which occupied the site of the Vegetable Gardens, known as Vlanga Bostan. The harbour was called Portus Eleutheriou, after its

original constructor, under Constantine the Great, and P. Theodosii, in honour of the Emperor Theodosius I. It was protected by a mole extending from a point about 50 paces S.W. of Yeni Kapu to the Daûd Pasha Kapusi, just outside the other extremity of the harbour. According to Gyllius, in whose time the harbour was still partially used, the entrance was beside Yeni Kapu. The Lycus empties into the Marmara here. quarter of Yeni Kapu rests upon a portion of the mole, and upon the land made by the earth cast into the sea when Sultan Mustafa III. built the Laleli Jami'. Thus compensation was given to the Armenian proprietors dislodged by the erection of that mosque.

Daûd Pasha Kapusi, named after

sents the Porta S. Æmiliani, so styled

It repre-

the mosque upon the hill.

from a church in its vicinity; it was the last gate in the walls of Constantine along this shore. 12th Gate, Psamatia Kapusi, Porta Psamathiou (Ψαμαθίου), retains its ancient name due to the sand cast upon the beach from the bank off this point. 13th Gate, Nârli Kapusi, Pomegranate Gate, a gate attached to the domain of the Monastery of Studius (p. 52). Its ancient name is not known. On the cliff outside the gate is an Armenian chapel dedicated to S. John the Baptist. On the tower, at the foot of the landing before the gate, is an inscription in honour of the Emperor Manuel Comnenus: "Repaired by Manuel, the Christ-loving sovereign, Porphyrogenitus, and Emperor of the Romans, son of Comnenus, in the year 1164." The last tower of these walls, Mermer Kuleh, is largely built of marble. It is a striking and picturesque object, and overlooks a small harbour guarded by a mole, and communicating with the city

Digitized by Google

through a small water-gate.

site of the Ch. of S. Diomed, on whose steps Basil I. slept, when

he first entered Constantinople as

an adventurer, was in the garden

near this tower. Upon the occasion

of a triumph in honour of a success-

ful campaign in Asia, the troops and trophies appointed to take part in the ceremony were conveyed from Chrysopolis, Skutari or Chalcedon, Kadi Keui, and landed on the tract outside the Golden Gate, through which the triumphal procession was to enter the city.

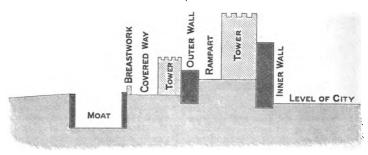
THE LAND WALLS.

The line of defence, which extends from the Sea of Marmara to the Golden Horn, presents a scene not surpassed elsewhere in the world for beauty and desolation. The line is some 7227 yds. in length, and, exclusive of repairs, consists of: (1) The walls of Theodosius II.; (2) the wall of Manuel Comnenus; (3) the

wall of Heraclius; (4) the wall of Leo the Armenian.

1. The Walls of Theodosius II.

General Description.—The remains of the fortifications of Theodosius II. extend from the Marmara to Tekfür Serai, or 6116½ yds. How much further the Theodosian walls ran towards the Golden Horn is a moot question. According to some authorities, they originally surrounded also the portion of the 6th hill, now occupied by the quarter of Egri Kapu, where traces of old walls are still found. Other authorities, however, maintain that the fortifications of Theodosius were continued from their



Sketch section through the Walls of Theodosius II.

present termination to the Horn, near

P. Kynigou (p. 28).

These noble fortifications were erected under the following circumstances. By the year 413, the growth of the city on the one hand, and the advance of the Huns into the regions south of the Danube, on the other, rendered necessary the enlargement and re-fortification of Constantinople. Accordingly the Prefect Anthemius, who acted as Regent during the minority of Theodosius II., constructed a new line of defence at a distance of a mile to a mile and a half from the old ramparts of Constantine the Great. That line, which is now represented by the Inner Wall, remained through all changes and improvements the chief bulwark of

the city. In 447 the wall was seriously injured by an earthquake, and Constantine, the distinguished prefect of the city at the time, scized the opportunity to increase the strength of the capital, and make it the first fortress of the empire. not only, under instructions from Theodosius, repaired the work of Anthemius, but built outside of, and parallel to it, a second wall; and beyond this again he constructed a broad, deep moat, with a breast-work on its inner edge. The Outer Wall (ἔξω τεῖχος) of the Prefect Constantine was lower than the Inner Wall (ἔσω τείχος) of Anthemius, and was separated from it by a rampart (περίβολος), about 20 yds. wide; and between the breastwork

Digitized by GOOGIC

χισμα) and the Outer Wall there was a covered way, 19½ yds. wide, on which the defenders fought under the protection of the walls and towers in rear.

The most is 63-65 ft. wide: its original depth is unknown, as it is partially filled with soil and occupied by a vegetable garden famous for its lettuce. In front of the Golden Gate the moat is still more than 22 ft. It is divided into several sections by transverse walls (διαταφρίσματα), tapering from a broad base to a narrow ridge, and strengthened by buttresses on the side (southern) on which the ground falls. walls, it has been ascertained, carried aqueducts within them to convey water into the city. But some authoritics hold that when the city was besieged, the walls were broken to flood the moat, and they then served also as batardeaux to keep the water in position.

The points at which the aqueducts crossed the moat were protected by the towers. The Outer Wall about 28 ft. high, and was protected by 96 small flanking towers, of square, round, or hexagonal form. Each tower stood midway between two towers of the Inner Wall, and remains of 71 of them can be dis-The Inner Wall was tinguished. the strongest part of the fortifications. It is 30½-33 ft. above the rampart level, 40-52 ft. above the city level, and from 13½-15½ ft. thick. It was flanked by 96 towers, now a mass of picturesque ruins. towers vary in shape like those of the Outer Wall; they were entered from the city by archways, and communicated with the rampart and the parapet-walk by small posterns. They were divided into storeys and were pierced by windows and loopholes. The parapet-walk was reached from the city by ramps of masonry, and flights of steps then led up to the roofs of the towers on which the engines of war were placed. There were at least 11 gates in the Theodosian walls. Five were "Public Gates," through which communication was kept up with the outer world by Turkey.

roads that crossed the moat on bridges; and six were "Military Gates," built for the convenience of the garrison, and giving access only to the covered The Public and Military Gates came in alternate order, and those in the Inner Wall were strongly defended by towers on either side of the gateway. The stone used in the construction of the walls is a limestone, quarried in the neighbourhood of Makri Keui, a village on the Marmara, a few miles from the city. bind the walls more firmly together, courses of brick alternate with the courses of stone. Until the reign of Leo the Isaurian, the building and repair of the walls was entrusted to the Factions of the city; but from his time the matter was dealt with by the general government. The walls, especially near the Golden Gate and the Gate of Adrianople, were much injured by the earthquake of 1894.

From the Marmara to Yedi Kuleh-Kapusi.—The 1st inner tower was erected, according to the inscription, by the Emperors Basil II. and Constantine, 975-1025. A postern, with monogram of Christ above it, follows. On the 1st outer tower is the inscription, "John Palaeologus Emperor in Christ." It is one of 7 similar inscriptions, recording repairs made by that sovereign between 1433-44. The 4th inner tower was erected from the foundations by Romanus, "the great Emperor of the Romans." The 7th inner tower, N. of the line of railway, is assigned to the Emperors Leo and Constantine; probably Leo the Isaurian, and his son Constantine Copronymus, for the walls were severely shaken by an earthquake in 740, near the close of Leo's reign. The Golden Gate is distinguished by the large marble towers flanking its inner portals. The inner gateway has three archways and seems to have been erected in honour of the victory of Theodosius I. over the rebel Maximus. It once bore the inscription, "Hæc loca Theudosius decorat post fata tyranni" (on the western voussoirs of the central archway), "Aurea sæcla gerit qui portam

Digitized by GOOGIC

construxit auro" (on the eastern voussoirs of that archway). It was incorporated in the walls of Theodosius II. as the 1st Military Gate, and formed the "Triumphal Arch," through which the emperors usually entered the city on state occasions. Its name is due to the gilding formerly upon it. The wall on either side of the outer gate was once adorned with exquisite sculptures, representing the Labours of Hercules, the Torture of Prometheus, &c. The two marble towers beside the gate were repaired by Cantacuzene and John Palaeologus I. Within the Golden Gate, according to some authorities, stood the citadel, known from its circular form as the Kyklobion and the Strongylon; but that building was certainly outside the walls on the shore of the Marmara. The enclosure of the Seven Towers, "Heptapyrgion," was built by Sultan Muhammad II. to guard his conquest and his treasures (see p. 39). Kuleh Kapusi—Gate of the Seven Towers; according to Dr. Mordtman, the Small Golden Gate and the 1st Public Gate. Within, the Byzantine eagle spreads its wings above the gate. The Armenian Hospital lies to the W. of the road.

From Yedi Kuleh Kapusi to Silivri Kapusi.—The Greek Hospital is to the W. of the road. The 2nd Military Gate (τοῦ Δευτέρου). According to Dr. Dethier, the numerals attached to the Military Gates refer to the order in which the divisions of the Gothic Guards were originally quartered along the ground between the walls of Constantine and the Theodosian lines; but this is doubtful. To the W. is the Greek Orphanage. The 5th outer tower, beyond the gate, was erected by John Palaeologus in 1433. The 9th inner tower bears the names of the Emperors Leo and Constantine. The 10th and 11th outer towers are assigned to John Palaeologus, 1433-44. Silivri Kapusi—2nd Public Gateleading to the ancient Selumbria. The inscription on its southern tower styles it the Gate of the Spring $(\tau \hat{\eta} s \pi \eta \gamma \hat{\eta} s)$, because the road to the

famous Holy Well at Balukli (p. 53) passed through it. The gate is also stated to have been repaired in 1433 by a certain Manuel Bryennius. The Mosque of Ibrahim Pasha within the gate is regarded as the ancient The gate's Church of S. Anna. northern tower was erected by Basil II. and Constantine. The Greek force that recaptured the city from the Latins in 1261 entered through this gate. On the W. side of the road are buried the heads of the famous Ali Pasha of Yanina, his three sons, and his nephew, A.D. 1827. Opposite the tomb are the remains of an aqueduct ascribed by some to Strategopoulos, the general of Michael Palacologus.

From Silivri Kapusi to Yeni Mevlevi Khâneh Kapusi.-The 3rd outer tower beyond the former gate was built in 1439, by John Palacologus. 3rd Military Gate in ruins. Yeni Mevlevi Khâneh Kapusi, so named in honour of a Tekkeh, belonging to the Mevlevi Order of Dervîshes, situated to the W. of the gate. The 3rd Public Gate was known in ancient times by several names: Rhegiou, because leading to Rhegium; Rusiou, either a corruption of the former name, or in honour of some restorer, or, according to Dr. Mordtman, because built by the Red Faction, as the red painted shafts forming the gate's jambs and lintel would indicate; Melandesias, or Melantiados, because it led to Melantiade, a village on the Athyra. The inscriptions over the gate have special interest. One in Greek proclaims that in the space of 60 days the Eparch Constantine added wall to wall for the sceptre-loving sovereign (Theodosius II.). The Latin inscription is fuller and more boastful. "By the command of Theodosius, Constantine placed in position these strong fortifications in less than two Scarcely would Pallas hermonths. self have built a fortress so strong in time so short." These two inscriptions evidently refer to the erection of the outer wall by the Prefect Constantine in 447. Another Greek inscription

below the first states that the outer wall was repaired under Justin II. and Sophia, the most pious sovereigns, by Narses, the most glorious Spatharius, and Sakellarius, and by Stephen, an official in the service of the most pious sovereigns. Narses is known in connection with other public works during the reign of Justin II. Within an arc of a circle over the lintel is an inscription, referring doubtless to the destroyed figures of the gate's guardian saints. Entering the inner gate, two inscriptions will be seen on the right-hand tower. The higher reads: "The Fortune of Constantine, our God protected sovereign, triumphs." The lower, which is imperfect, probably refers to Basil II.

From Yeni Mevlevi Khâneh Kapusi to Top Kapusi. - The 4th Military Gate is distinguished as that of Georgius, on account of an inscription bearing his name upon the gate. But it is uncertain whether the inscription occupies its original place. Within, on either side of the gate, is a ramp ascending to the ramparts. Top Kapusi, the Cannon Gate; its name is a reminiscence of the fact that the strongest battery employed in the siege of 1453 was placed opposite this It is the 4th Public Gate, the gate. Gate of S. Romanus, after an adjacent church dedicated to that saint, and is famous as the gate near which the last of the Greek Emperors, Constantine Dragoses, on the fatal 29th May, 1453, sought and found death, so as not to survive the fall of his Empire. Through the same gate, a few hours later, the Turkish Conqueror entered the captured city in triumph. The tower on the N. side of the gate is considered to be the Tower Baccaturea, mentioned in the history of the final siege. Near the gate is Monastîr Mesjidi, an old church dedicated first to SS. Menodoras, Metrodoras, and Nymphodoras, and later, circ. 1341, to the Virgin. The station of the tramway to Ak Serai and the Galata Bridge is at a short distance within the gate.

From Top Kapusi to Edirneh Kapusi.—The road descends the ravine of the Lycus. The walls along the descent are terribly shattered. Here the great breach was opened in 1453, and here was the scene of the stubborn defence made by the Genoese John Giustiniani and his 400 men. until he received the wound which took him from the field of battle, and spread irretrievable panic among the besieged. The Lycus is a winter torrent that comes from the heights of Maltepeh, and, flowing through the city, enters the Marmara at Vlanga-Bostan. In its bed without the walls is the fountain of Beyler-bey. The stream is carried beneath the fortifications, and passes into the city through the 10th inner tower (Sûlu Kuleh, the Water-Tower) N. of Top Kapusi. The 5th Military Gate bears a Latin inscription, stating that a certain Puseus (possibly the consul and prefect of that name in 467), who was not inferior to Anthemius, strengthened the walls at this point. It was while descending on horseback one of the slopes of the Lycus ravino that Theod. II fell, and sustained the injuries which caused his death. In pulling down the 2nd outer tower beyond the 5th Military Gate, in 1868, twelve slabs were discovered bearing epitaphs of persons who had belonged to the Fœderati, or Gothic troops, in the service of the Empire. Here an aqueduct, bringing water from the hill of Halkali, 2 hrs. N. of S. Stefano, enters the city. Some consider it to be the aqueduct of Justinian.

Edirneh Kapusi, the Adrianople Gate, because on the highway to that 5th Public Gate, known, 1st, as P. Polyandriou, or of the Cemetery, because in the street leading to the Imperial Cemetery round the Church of the Holy Apostles. 2nd, as P. Charsiou, after some person concerned with its construction or repair. It was destroyed by the earthquake of 1894, and has been restored with inferior masonry. The mosque within the gate and to the rt. is Mih-

Digitized by GOOGIC

rimah Jami', built by Sultan Suleiman in honour of his daughter. occupies the site of an ancient Church of S. George. In compensation for the loss of that church the Greek community received the site on which the present Church of S. George stands, to the 1. of the gate. In the church are preserved two MS. Lectionaries that once did service in S. Sophia, one containing the Lessons from the Gospels; the other those taken from the Epistles. The Patriarch Joseph of Constantinople took the former with him when he attended the Councils of Ferrara and Florence in 1438, to negotiate the union of the Eastern and Western Churches. Through this gate visitors proceed to the Kahriyeh Jamisi, the Church of the Chora, containing beautiful mosaics (p. 54). Walk some 8 minutes towards the N.E., the church is easily distinguished by its cupolas and minaret. Visitors to Tekfûr Serai also enter here and follow the walls towards the harbour until a glass factory is reached, through which there is access to the interior of the old palace.

Edirneh Kapusi From to the present termination of the Theodosian Walls.—The 5th inner tower bears the name of Nicholas, a cavalry officer, son of Agalon. At the inner tower, immediately preceding Tekfûr Scrai, the main line of the walls is broken for a short distance. opening thus made into the city from the rampart was closed by a transverse wall between the inner and the outer walls. Most of that structure has disappeared, but in the modern wall, which has taken its place, are traces of a small, ancient gateway. This is supposed to be the postern, Kerkoporta, which, after having been long closed, was opened during the siege of 1453 to facilitate the movements of the besieged garrison; and through which, when left unguarded, a band of 50 Turks entered the city, and seizing the adjacent tower gave occasion to the belief that Constantinople was in the hands of the enemy, and that further resistance was useless.

In the angle formed by the next tower and the wall beyond is a ruined gateway. It represents pro-bably the 6th Military Gate, the one to which the name Kerko Porta or P. Xylokerkou strictly belonged, and after which the small postern already noticed was named. It seems to have been used as a Public Gate, but it was closed by Isaac Angelus to prevent the fulfilment of the prophecy that through it the Emperor Frederick of Germany would capture the city. The gate led to a Circus, constructed of wood, outside the walls. Over the gate was a Greek inscription in honour of the Prefect Constantine, similar to that on Yeni Mevlevi Kháneh Kapusi. The gate further on led into the courtyard of the Palace. Possibly it is the gate known as the Gate of Porphyrogenitus, after one of the names of the adjoin-The windows in the ing palace. outer wall belonged to buildings attached to the Palace.

Tehfûr Serai, the palace of Tekfûr, a Turkish designation for the Greck Emperor. It is popularly known as the Palace of Belisarius, but its proper name is the Palace of the Porphyrogenitus, probably after Constantine VII. Porphyrogenitus, noted as a builder of palaces. It appears in the history of the struggle between John Cantacuzene and John Palaeologus. The opinion that the adjoining quarter was the famous suburb of the Hebdomon is altogether unten-The Hebdomon was at Makri Keui (p. 90). It had three stories, the lowest being 541 ft. by 321 ft. The northern façade was decorated with variegated patterns of small pieces of marble and brick. building deserves inspection as one of the few remaining specimens of Byzantine civil architecture.

II. The Wall of Manuel Comnenus.

This wall is often regarded as the work of Heraclius, but according to Nicctas it was built by Manuel Com-

nenus to give additional protection to the Palace of Blachernæ, which he had made the favourite Imperial Residence. It is supposed to have extended from the N.W. corner of the court of the Palace of the Porphyrogenitus to the "Tower of Isaac Angelus" (p. 38). But if so, only the southern portion as far as the foot of the hill belongs to the original wall. The remainder must then be considered a restoration at a later date. The new work consisted of a single wall, which, while on the steep slope of the 6th hill, was unprotected by a moat. It was, however, built stronger and higher than any other part the fortifications, its ramparts were broader, and its towers more closely spaced than elsewhere. The 9 towers of the undoubtedly Commenian portion of the wall are, excepting the last which is square, alternately circular and octagonal. The 4 towers of the later portion are square.

Between the 2nd and 3rd towers, from the upper end of the line, there is a small gateway for the convenience possibly of some church. The 3rd tower is probably the one which was ascended by the Emperor Constantine Dragoses and his companion, the historian Phrantzes, to reconnoitre the Turkish camp on the eve of May 29th, whence they heard the ominous sound of preparations for the fatal assault a few hours later. Between the 6th and 7th towers is the gate known as Egri Kapu, the Crooked Gate. It is the ancient P. Caligaria, so named after a quarter or factory occupied by makers of military shoes (caliga). The main ancient conduit, which supplies the city with water from the neighbourhood of Belgrad, enters near this gate. It can be seen at the takeim, near the fountain on the roadside. During the last siege persistent efforts were made to undermine the walls at this point. Some traces of the old walls which surrounded the site of the quarter of Egri Kapu behind Manuel's works, will be found inside the gate by following the street running S.E. towards Tekfûr Serai, or the street descending from the Greek Church towards the N. The enclosure was known as the Castelion of Blachernæ, and protected the Palace of Blachernæ which stood within its bounds.

The site of the Palace of Blachernæ can be reached through Egri Kapu by following the street leading to the Mosque Aivas Effendi. The foundation of the palace, of which only the substructures remain, is ascribed to the Emperor Anastasius Dicorus (491-518). It was at first probably a villa or kiosk, for the convenience of the emperor, when visiting the shrine of the Virgin in the church of Blachernæ, or when on a hunting expedition in the neighbourhood. But the beauty of its position soon led to its enlargement and more frequent use. In the 9th century it comprised several buildings, and was already of considerable importance. Alexius Comnenus it was a favourite Imperial Residence, as the readers of Scott's 'Count Robert of Paris' are aware. The interviews between the Greek Emperor and Peter the Hermit, Godfrey de Bouillon, and other early Crusaders, took place in it. Upon the accession of Manuel Comnenus the palace was further enlarged and improved, and from that time became, with occasional interruptions, the habitual abode of the Court. negotiations between the leaders of the 4th Crusade and Isaac Angelus were also held here. The palace was injured by its Latin occupants, but was repaired upon the restoration of the Greek Empire, and continued to be the Imperial Residence of the Palaeologi until the fall of Constantinople. tween the 2nd and 3rd towers beyond the foot of the hill is a closed gateway, which can be reached through the adjoining candle-factory. It is the P. Gyrolimne, the principal gate for the use of the Palace of Blachernæ. It was so named because it looked towards the 'Αργυρᾶ Λίμνη, the Silver Marsh at Eyûb. High up, on the curtain of the wall, bethe 3rd and 4th towers, tween N. of the gate, is an inscription of John Ralacologus, 1441.

the 4th tower is an inscription marking it as one of Isaac Angelus. constructed, in 1188, under the superintendence of Basil. It is a question whether this inscription is in its original position. Some think it once belonged to the next tower, which is undoubtedly that built, according to the historian Nicetas, by Isaac Angelus, as an additional protection to the Palace of Blachernæ and as a place of refuge for the Emperor. The material for its construction was obtained from ancient churches. The shafts below the windows supported a balcony. The base of the tower is buttressed by a wall some 14 ft. high.

The next tower, likewise buttressed, is commonly known as the Tower of Anemas, because, according to some authorities, it gave access to the State Prison of Anemas, which it has been supposed was situated in the body of the adjoining buttressed wall. The prison derived its name from its first inmate, Anemas, implicated in a plot against the emperor Alexius Comnenus, in 1107. It was the State Prison attached to the Palace of Blachernæ, and among the more remarkable personages confined here were the Emperor Andronicus Comnenus; the Patriarch Veccus; Andronicus, the son of John VI. Palaeologus; John VI. Palaeologus himself and his two sons, one of whom afterwards became the Emperor Manuel II. Palaeologus. The interior of the tower and the wall can be entered from the court of the Mosque of Aivas Effeudi (apply to the custodian of the mosque who provides lights, fee P.5-10 a person according to the number of visitors composing a party). The hollow space in the body of the wall is some 200 ft. long, and from 29 ft. to 40 ft. wide. Across it are placed 13 buttress-walls, pierced by three tiers of arches, and dividing the interior into 14 compartments about 10 ft. wide, and varying from 27 ft. to 40 ft. in length. compartments were divided by means of wooden floors into three storeys of 12 chambers, the superposed arches affording communication between the

chambers on the same level. The chambers on the two upper storeys were lighted by windows in the western wall. The tower can be ascended from within, almost to its summit, by means of a winding inclined plane.

It is not possible to enter here into the discussion with regard to the tower and the chambers. The opinion that they constituted the prison of Anemas encounters serious historical and architectural difficulties. some extent these difficulties may, perhaps, be removed by the supposition that the two towers at this point represent the restoration and enlargement of the original Tower of Anemas by the Emperor Isaac Ange-As regards the arched buttresses in the body of the wall, there can be no doubt that they were erected, in the first instance, to raise and support the platform on which the Palace of Blachernæ stood. They resemble the tiers of arched substructures upon which the Palace of Septimius Severus on the Palatine was built.

III. The Wall of Leo the Armenian.

North of the "Tower of Anemas" the city is again defended by two walls, sometimes called the Pentapyrgion, from their 5 towers. The outer wall, with a moat, which has disappeared, was built early in the reign of Leo the Armenian (813-20), in expectation of an attack by the Bulgarians under Crum. It has undergone repairs, in the course of which inscribed stones belonging to other structures have been used. One bears the date 822, and another portions of the names of Michael II. and Theophilus, the "Great Kings." The wall has a gate corresponding to a gate in the inner wall, the Gate of Blachernæ, which led into that quarter of the city. The tower at the N. end of the wall, as the inscription upon it proclaims, was repaired by the Emperor Romanus. It was named the Tower of S. Nicholas after a Chapel of S. Nicholas, situated between the two walls (p. 39). The western end of the street outside the harbour walls was closed by a wall that ran down to the water's edge, and was pierced by the *Xyloporta*, the Wooden Gate.

IV. The Wall of Heraclius.

This, the inner wall alluded to above, can be visited by following the street that cuts through the harbour walls at the Little Aivan Serai Kapusi, and then turns to the The space between the two walls is occupied by a very picturesque Turkish Cemetery, held in great veneration as the last resting-place of the Moslems who fell during the first siege of Constantinople by the Arabs. (The guardian requires a fee.) The wall was built in 627 for the defence of the Blachernæ quarter, which, being beyond the fortifications, had been entered, and partially burned, by a party of Avars at the close of their siege of the city in that year. venerated shrine of the Virgin in the quarter was strangely spared by the enemy on that occasion, and was brought within the walls to ensure its safety in the future. The brickwork forming the upper part of the three towers is evidently a later addition, to raise them above the wall of Leo. The gate is the ancient Gate of Blachernæ, which during the civil strifes of the empire was opened more than once by partizans of the faction outside the city to admit their friends and overthrow their rivals. The Holy Well before this wall is supposed to mark the site of the Chapel of S. Nicholas.

The Seven Towers, Yedi Kuleh, built by Muhammad II., 1457, stand near the S.W. angle of Constantinople, where the walls which cross the promontory join the Sea of Marmara. This imperial castle, once a state prison, like the Tower of London and the Bastille in Paris, has ceased to be used as such. Three of the towers have nearly disappeared, and the whole building is in a state of dilapidation. On one of them are several inscriptions, recording the imprisonment of

various persons, Venetians and others, in 1600 and 1704. The Janissaries who garrisoned it used, in the height of their power, to bring to this castle the Sultans they had dethroned, and keep them in prison or put them to death. Several Sultans have thus lost their lives in this place, and innumerable heads of Grand Viziers and less illustrious sufferers have hung from the battlements. Foreign ambassadors were always imprisoned here on the Porte's declaring war against the States they represented: the last was the French ambassador in 1798. One of the towers was thrown down by an earthquake in 1768; those remaining are 200 feet high; the whole inner space is unoccupied; stone steps lead up to a platform within the wall, whence there is a fine view of the Sea of Marmara. small open court in which executions took place, and the heads were piled up, is called the place of heads. Close to the tower in which the foreign ambassadors used to be confined is a deep hole, called the well of blood, into which the heads of executed persons were thrown; it is now covered with stone slabs. Near this are the dungeons where those condemned to die were confined, and a place called the rocky cavern, where they were put to the torture. A small fee, P.5 a person, is charged for entrance to the Seven Towers, which can be reached by train to Yedi Kuleh Station, by tram, by driving, or by riding.

§ 12.—HIPPODROME—COLUMNS.

The Hippodrome is now represented by the open space known as the At Meidan, "Horse Square," S.W. of S. Sophia. On its S.E. side is the Mosque of Sultan Ahmed; on the S.W. an Industrial School and the Museum of Old Turkish Costumes; and on the N.W. Government buildings, the Defter-Khânch, prisons, &c. These structures have encroached more or less upon the ground once occupied by the Hippodrome. On the N.E. are a public garden and the opening to the square in front of S.

Sophia. This famous place of public | amusement was commenced by the Emperor Severus when he rebuilt Byzantium, but owing to his departure for the West, the work was stopped and remained incomplete until Constantine the Great founded Then the Hippo-Constantinople. drome was finished, and the first races and ceremonies held in it celebrated the inauguration of the new capital of the Empire. The Circus Maximus at Rome served as the model for this racecourse which was an oblong area, with one semicircular end. As the extent of level ground was insufficient, large vaults were constructed on the S.W. to obtain the additional area required. The artificial ground thus formed begins at the monument known as the Colossus (p. 42). By walking toward the S.W., along the W. wall of the Industrial School, a point will soon be reached where the circular end of the Hippodrome rises above the level of the ground, like the stern of a vessel stranded among the rocks. An iron door near this point leads to the vaults in which is a cistern, named in old times the Cold Cistern, on account of the coolness of its water. The master of the Turkish Bath opposite the door keeps the key. The Hippodrome was between 1200 and 1300 ft. in length, and about half as wide. Along a portion of its axis, which ran N.E. to S.W., stood a low wall (Spina), that divided the course into two sections, and furnished a platform, upon which numerous valuable works of art were displayed, as the three surviving monuments testify. Beyond either end of the Spina stood the goals $(\kappa \alpha \mu \pi \tau \hat{\eta} \rho \epsilon s)$, around which the chariots raced seven times in their giddy course. The semicircular portion of the area, called the Sphendone, was often used for popular amusements on a small scale, and for the public execution of criminals.

At the rectangular end of the Hippodrome stood the Church of S. Stephen, from whose upper windows the Court ladies witnessed the games;

the stalls (Carceres, Mangana) for chariots and horses; and above these the Imperial Tribune (Kathisma). which was reached from the adjoining grounds of the Great Palace by a private stairway (Cochlias), in which more than one assassination was perpetrated. On the other sides of the Hippodrome were 30 to 40 rows of seats, built of marble after those of wood had been twice destroyed by fire, in 406 and 498. Above the seats was a long walk or promenade, adorned with statues, and commanding a superb view of the city and neighbourhood. As combats between wild beasts were not permitted, there was no canal of water at the foot of the seats to separate them from the arena, as in the case of the Circus Maximus at Rome. A crowd of statues—gods, heroes, emperors, and charioteers-ornamented the various parts of the building. Among other noble pieces of art the following are mentioned as the most remarkable: A Hercules; the group representing man and an ass, erected by Augustus in honour of his victory over Antony; the Wolf suckling Romulus and Remus: a man fighting with a lion; an eagle attempting to fly while a serpent coiled round its feet and struck at its wings; a most exquisite statue of Helen of Troy, &c., &c. These works were in bronze, and were melted down by the Crusaders in 1204, and converted into coin.

The Hippodrome was entered by 4 gates-2 on each of its sides-and possibly also by one at its N.E. end. The Gate of the Dead (Nekra) stood, probably, near the present southern outlet of the At Meidan. Hippodrome, besides being a racecourse, served every purpose that could attract a crowd. Here emperors were proclaimed, and victorious generals, like Belisarius, celebrated their triumphs; here criminals were executed and heretics burned; here wild animals were exhibited and athletic sports held. As has been well said, the Spina of the Hippodrome was "the axis around which the Byzantine world revolved."

Here took place, in 532, the famous struggle between Justinian the Great and the rebellious Factions of the Circus, a struggle that nearly cost him his crown and deluged the arena with the blood of 30,000 citizens. The formidable revolt of the Janissaries, in 1826, was crushed by Mahmûd II. in the Et Meidan, and not, as sometimes stated, in this place. Under the Turks the At Meidan was used for horse exercises and for the martial pastime of throwing the Jerid, which, since the destruction of the Janissaries, has been persistently discouraged in Turkey.

The Obelisk, of Egyptian syenite, came from Heliopolis, where it was erected by Thothmes III. placed in the Hippodrome by Theodosius the Great, and is 60 ft. high. It rests on four bronze cubes. placed upon a pedestal formed of two blocks of marble and four of red The bas-reliefs upon the pedestal represent scenes witnessed in the Hippodrome. North lower block-1st. The Obelisk being dragged through the Hippodrome; 2nd. The Obelisk in position. Upper block - two balconies in the Kathisma; the lower, divided by steps leading to a door at the back of the upper, contains 16 spectators; the upper divided into three sections. In the centre, raised above the others, is the Imperial Tribune, occupied by the Emperor Theodosius I., seated, his two sons Honorius and Arcadius, a courtier, and a guard; on either side is a stand, occupied by 3 courtiers and 4 Gothic guards. The groove down the face of the pedestal was probably made to carry rain off the monument without injury to the At its summit is the sculptures. Labarum.

West side, lower block, a Greek inscription:—

Κίονα τετράπλευρον ἀεὶ χθονὶ κείμενον ἄνθος

Μοῦνος ἀναστήσαι Θευδόσιος βασιλεύς Τολμήσας Πρόκλφ ἐπεκέκλετο καὶ τόσος

Κίων, ήελίοις εν τριάκοντα δύω.

Upper block another Kathisma, with 2 balconies: in the lower, 10 Barbarians offering tribute; in the upper the Imperial Family, including the Empress Galla, courtiers and South side, lower block, a chariot-race round the Spina and its monuments. Upper block, the Kathisma as on the north. In lower balcony are 16 courtiers; on the steps leading to the upper, 2 tall figures, representing Mandatores, through whom the Emperor addressed the Factions. In the upper balcony, the Imperial Family, 5 courtiers and 11 guards. East side, lower block, a Latin inscription :-

"Difficilis quondam dominis parere serenis Jussus, et extinctis palmam portare tyrannis, Omnia Theodosio cedunt subolique perenni, Ter denis sic victus ego domitusque diebus Judice sub Proclo su[pera]s elatus ad auras,"

On upper block, two balconies: in lower, 57 persons, musicians, dancers, spectators; in upper, the Emperor holding the wreath for the winner of the race, courtiers and guards.

The Serpent Column is about 20 ft. high; it is formed of three bronze serpents, the tails downwards, and the bodies twisted spirally as far as the necks; their heads spreadformerly outward supported the golden tripod of the priestess of Apollo at Delphi, whence this singular monument is generally supposed to have been brought. history of the relic is very interesting. At the celebrated battle of Platea (B.C. 479), which delivered Greece from the Persian invaders, the Greeks obtained immense booty, one-tenth of which was dedicated to the oracle of Out of the gold thus ac-Delphi. quired there was made, according to Herodotus, a golden tripod, which was placed on the bronze three-headed serpent that stood close to the altar. The tripod was carried off by the Phocians in the sacred war. bronze pillar remained at Delphi till the time of Pausanias, but was carried to Constantinople by Constantine, and set up where it now stands. of the most interesting monuments in

the world. The three heads are gone, and tradition says that one of them was struck off by Muhammad II. with a blow of his axe. A portion of the head of one of the serpents is preserved in the Imperial Museum.

In 1856, after the Crimean War, the base of the column was cleared by British soldiers, under the direction of Sir C. Newton, and the inscription upon the monument was thus restored to view. It commenced on the thirteenth coil of the serpent from the bottom, and extended downwards to the third. The inscription appears to have consisted of a dedication to Apollo, which is in great part effaced, and the names of the 32 Greek States which had taken part in the wars against the Persians. Traces of 31 names remain, written in ancient Greek characters, which bear witness to the antiquity of the monument. The text of the inscription is given in Rawlinson's 'Herodotus,' vol. iv., app. I.

The pillar or obelisk of masonry (Colossus), to the S.W. of the Scrpent Column, was once, as the holes for rivets in the stones prove, covered with plates of bronze, that made it gleam like a column of light. It was, when complete, 94 ft. high. The date of the original construction of the monument is unknown, but, according to the inscription on the E. side of the pedestal, it was restored in the 10th century by Constantine Porphyrogenitus:—

τὸ τετράπλευρον θαῦμα τῶν μεταρσίων χρόνω φθαρέν, Κωνσταντῖνος νῦν δεσπότης

οὖ 'Ρωμανὸς παῖς, δόξα τῆς σκηπτουχίας κρεῖττον νεουργεῖ τῆς πάλαι θεωρίας ὁ γὰρ κολοσσὸς θάμβος ἦν ἐν τῆ 'Ροδῷ, καὶ χάλκος οὖτος θάμβος ἐστὶν ἐνθάδε.

The four Gilt Bronze Horses of Lysippus, which now adorn the façade of San Marco, in Venice, formed one of the finest ornaments of the Imperial Kathisma. They are said to have been brought to Constantinople from Seio by Theodosius II. After

the capture of Constantinople by Dandolo in 1204, they were taken as a trophy to Venice. In 1797 they were removed by Bonaparte to Paris, and placed on the arch in the Place du Carrousel, where they remained till their restoration to Venice in 1815.

COLUMNS.

In the Seraglio Garden is a granite column, about 49 ft. high, surmounted by a Corinthian capital, and commonly called the Column of Theo-According to the muchdosius. effaced Latin inscription on the eastern face of the pedestal, it commemorates victories over the Goths: "Fortunæ reduci ob devictos Gothos." ascribe the column to Theodosius the Great, but it belongs more probably to the Emperor Claudius Gothicus, who gained a victory over the Goths at Nissa, A.D. 269. In that case, it is the oldest monument in the city.

The Column of Constantine the Great, at Tâuk Bazâr, on the summit of the second hill. It is known as the **Porphyry Column**, from its material; the Hooped Column (Chenberli Tash), because of the metal rings that hold it together; and the Burnt Column, in view of the injuries it has received from fire. It is said to have been brought from Rome, and when first erected, consisted of 8 drums of porphyry resting upon a pedestal of marble. It was surmounted by a beautiful bronze statue of Apollo, representing Constantine himself, and formed a monument over 120 ft. in height. In 416, a piece of the lowest block having broken off, the drums were bound by hoops of bronze. wrought like wreaths of laurel. the monument was peculiarly associated with the founder of the city, it was invested with a halo of sanctity and regarded as the pledge of the city's well-being. The Palladium of Rome was supposed to have been secretly laid beneath its foundations, as well as a piece of the Cross and other relics, while a nail used in the crucifixion of Christ is said to have formed

one of the rays that encircled the statue's brow. At the beginning of every year a solemn service, attended by the Emperor, was performed by the Patriarch at the column's base. Here also public decrees were read, and here, upon the occasion of a triumph. emperors would sit, and, amid acclaiming crowds, place a conqueror's foot upon the head of a prostrate prisoner of war. When the Turks entered the city, it was fondly hoped their advance would be arrested at this point by an angel, who would chase them beyond the empire's ancient boundaries. The statue was injured by lightning during the reign of Botoniates, and afterwards dashed to the ground by a strong southerly gale during the reign of Alexius Comne-At the same time the column was injured, a damage which Manuel Comnenus clumsily repaired with the marble masonry now crowning the structure. Upon the restored portion are inscribed the words:—

τὸ θεῖον ἔργον ἐνθάδε φθαρὲν χρόνφ καινεῖ Μανουὴλ εὐσεβὴς Αὐτοκράτωρ.

"The pious Emperor Manuel renews the divine work here, wasted by time." The original pedestal is concealed by repairs made in 1701. The column marks the site of the Forum of Constantine the Great.

The Column of Marcian, in the valley of the Lycus, below the Mosque of Sultan Muhammad II., is popularly known as the Kiz Tash, "the Maiden's Stone." granite shaft 33 ft. high, surmounted by a Corinthian capital of marble, bearing a cippus with an eagle at each corner. Upon the cippus, now thrown out of position by earthquakes, rose the Emperor's statue. The pedestal, which stood upon three steps, is ornamented with Victories, wreaths, and a cross, and bears on its northern face an inscription once formed with metal letters:-

"Principis hanc statuam Marciani cerne torumque, Decius ter vovit quod Tatianus opus."

Tatian was prefect of the city.

Near the column is the Et Meidan, Meat Square, the old Quarter of the Janissaries, where their revolt was mercilessly crushed, in 1826, by Mahmûd II. The Quarter was almost demolished by the fire of the Sultan's artillery; and a bare patch of ground still marks the spot on which stood the Orta Jami' (Regimental Mosque), in which the Janissaries bound themselves by an oath to revolt.

The Column of Arcadius, Avret Tash, at Avret Bazar, on the summit of the 7th hill. Little more than its colossal pedestal, once richly ornamented, remains. It is about 20 ft. high. The column was hollow, with a spiral stairway leading to the top, like the columns of Trajan and Antonine at Rome. Winding round its exterior was a train of figures in bas-relief celebrating the victories of the Emperor Arcadius, whose silver statue glittered on the summit until it was overthrown, in 740, by an earthquake. The monument, about 158 ft. in height, was commenced by Arcadius, and completed in 421 by his son, Theodosius II. was taken down in 1695, having become dangerous. It marks the site of the Forum, known both as the Forum of Arcadius and that of Theodosius II. A similar column stood in the Forum of Theodosius the Great or of Taurus, on the 3rd hill. The interior of the pedestal can be visited. On the ceiling of one of its chambers are found the letters A and Ω . stairway leads to the summit, where remains of bas-reliefs may still be seen, and a splendid view of the city and surroundings obtained.

§ 13.—BYZANTINE CHURCHES.

St. Irene. (Admission by Firman.) In the first court of the Seraglio, reached either by the Souk Cheshmeh Gate, or by the Bab-i-Humayûn above St. Sophia. One of the oldest and best-preserved of the Byzantino churches It was originally constructed

by Constantine the Great; burnt down in 532 during the sedition of the Nika, and rebuilt by Justinian the Great; overthrown, in 740, by an earthquake during the reign of Leo the Isaurian. and rebuilt or restored soon afterwards. During the Arian ascendancy it was for some time in the hands of the orthodox party, but there is no evidence that it was the church in which the second General Council assembled. It has largely preserved its original basilican form, and is a long rectangular building with a nave and two aisles. At the E. end was an apse filled with marble benches, or steps, somewhat similar to the Church of Torcello, near Venice, and at the W. end is a narthex opening into an atrium. The principal dome is carried on a perpendicular drum, pierced with 20 windows, which is apparently the earliest example, in a complete form, of this mode of supporting, and introducing light to, a dome. The decorative details of the interior are simple in character, and the old gilt mosaics and a long Greek inscription are still visible on the walls and vaulted roof of the chancel. The church has never been turned into a mosque, and has been used by the Turks, ever since the Conquest, as an armoury (p. 66).

S. Sophia, Aya Sofia Jamisi, was the Cathedral Church of ancient Constantinople, and is now the principal mosque of Stambûl. It was dedicated to Divine Wisdom (τῆ ἀγία σοφία), and was also known as "the Great Church" on account of its size Three buildings and importance. have borne the name, and occupied, more or less, the site of this famous sanctuary. First, the basilica, with wooden roof, founded, probably, by Constantine the Great, and completed by his son and successor, Constantius. It was dedicated with great pomp. 15th February, 360; but, in 404, it was burnt to the ground during the tumult caused by the exile of St. John Chrysostom. Second, the new church which rose on the ashes of the first, and was dedicated in 415,

by Theodosius II. It was burnt 15th January, 532, during sedition of the Nika. Third Third, the present church, of which the foundation-stone was laid by Justinian on the 23rd February, 532, only forty days after the fire. The building was completed in 5 years and 10 months; and the dedication took place on the 26th December, 537. The architects were Anthemius of Tralles (Aidin), and Isidorus of Miletus. In 558 the eastern semi-dome and the great dome fell in and crushed the altar, ciborium, and pulpit. They were rebuilt by Isidorus the Younger: and on Christmas-eve, 561, the church was rededicated, the services on the occasion lasting until the Epiphany. The dome was carried 25 ft. higher, built in ribs instead of concentric layers, and pierced by 40 instead of 16 windows. Important repairs were afterwards carried out during the reigns of Basil I., who strengthened the western arch, and, probably, added the porches at the northern and southern ends of the great narthex, and the approaches to the gallery from those porches; Basil II. restored the portion of the western semi-dome and the western barrelvault, which fell in the earthquake of 975; Anna, the Dowager Empress of Andronicus III., Cantacuzene, John VI. Palacologus, repaired the great eastern arch, the apse, the eastern semi-dome, the north-eastern pendentive, and the castern portion of the great dome, with 12 of its windows. all of which were injured by the earthquake of 1346. It is difficult to distinguish the repairs executed respectively at these different periods. In 1848, Sultan Abdul-Mejid repaired the whole fabric under the direction of the Italian architect, Fossati; and extensivo repairs of the western half of the building, and of the pendentives, and of the great dome have just been completed (1899-1900).

The Church of S. Sophia became, after its restoration under Justinian, the theatre of the greatest and most solemn transactions of state, and of the

Digitized by 🔾 🔾 🔾

public church ceremonics of the Byzantine empire. Tradition and history united in pronouncing this place of worship, from the moment of its construction to that in which it was converted into a mosque, to be the most remarkable temple of Eastern Christendom. The building has been described in detail by Paul Silentiarius in a special work; and he has also given the superstitious legends connected with its erection. "A hundred architects superintended it, under each of whom were placed a hundred masons; 5,000 of the latter worked on the right side, and 5,000 on the left side, according to the plan laid down by an angel who appeared to the emperor in a dream. The angel appeared a second time, as a eunuch, in a brilliant white dress, on a Saturday, to a boy who was guarding the tools of the masons, and ordered him to bring the workmen immediately in order to hasten the building. As the boy refused, the gleaming eunuch swore by the Wisdom, i.e. by the Word of God, that he would not depart until the boy returned, and that he in the meantime would watch over the building. When the boy was led before the emperor, and could not find the eunuch who had appeared to him, the emperor perceived that it had been an angel, and, in order that he might for ever keep his word as guardian of the temple, he sent away the boy laden with presents to pass the rest of his life in Cyclades, and resolved, according to the word of the angel, to dedicate the church to the Word of God, the Divine Wisdom. When the building was finished as far as the cupola, but when there was not sufficient money to complete it, the angel appeared a third time in the same form, and, leading the mules of the treasury into a subterranean vault, laded them with 80 cwt. of gold, which they brought to the emperor, who immediately recognised the wonderful hand of the angel in this unexpected Thus did an angel give the plan, the name, and the funds for the construction of this wonder of the

middle ages." The emperor advanced the work by his presence, visiting the workmen instead of taking his customary siesta, and hastening the progress of the building by extraordinary presents. During these visits he was dressed in coarse linen, his head bound with a cloth, and a stick in his hand.

When the apse, on the E. side of the ch. where the altar was to be placed, came to be finished, and a difference of opinion had arisen between the emperor and the architect, whether the light should fall through one or two open arched windows, the angel again appeared to the emperor, but clad in imperial purple, with red shoes, and instructed him that the light should fall upon the altar through 3 windows, in honour of the Father, and the Son, and the Holy Ghost. The altar was to be more costly than gold, and consequently it was composed of every species of precious materials bedded together with gold and silver, encrusted with pearls and jewels, and its cavity, which was called the sea, was set with the most costly stones. Above the altar rose, in the form of a tower, the tabernacle (ciborium), on which rested a golden cupola, ornamented with golden lilies, between which was a golden cross weighing 75 pounds, adorned with precious stones. The 7 seats of the priests and the throne of the Patriarch, arranged in a semicircle behind the altar, were of silver gilt. The altar was hidden from the eyes of the people by a wooden wall; and this wall, through which 3 doors covered with a veil led to the sanctuary, was ornamented with gilded pictures of saints, and 12 gol-The doors were of den columns. ivory, electrum, and cedar; the principal door silver gilt.

"Before the structure of the church had risen two cubits above the ground, 45,2001. were already consumed, and the whole expense amounted to 320,0001.: each reader, according to the measure of his belief, may estimate their value either in gold or silver; but the sum of one million sterling

Digitized by GOOGIC

is the result of the lowest computation." The cost weighed heavily on all classes of the community, and even public functionaries and professors were obliged to contribute. The walls and arches were constructed of bricks, and revelled with marbles, the magnificence and variety of which surpassed all bounds. Every species of marble, granite, and porphyry-Phrygian white marble with rose-coloured stripes, which imitated the blood of Atys, slain at Synnada; green marble from Laconia; blue from Libya; black Celtic marble, with white veins; Bosporus marble, white with black veins; Thessalian, Molossian, Proconcessian marble: Egyptian starred granite and Saitic porphyry — was employed. Much material was brought from Troas, Cyzicus, Athens, and the Cyclades. many temples of the old religion contributed to the construction of the Church of Divine Wisdom; and the edifice of Sophia was supported on the columns of Isis and Osiris, on the pillars of the Temples of the Sun and Moon at Heliopolis and Ephesus, of that of Pallas at Athens, of Phœbus at Delos, and of Cybele at Cyzicus. When the edifice was finished, and Justinian entered the church, he exclaimed: "Glory to God, who hath counted me worthy to complete such a work. Solomon! I have surpassed thee!"

In plan S. Sophia closely approaches an exact square, being 235 ft. N. and S. by 250 ft. E. and W., exclusive of the narthex and Externally the building possesses little architectural beauty; it may have been purposely left plain, like the early Christian basilicas at Rome, or it may have been intended to revet it with marble, and add the external ornament afterwards. the internal arrangements are such that, from a mechanical and an artistic point of view it is, according to Mr. Fergusson, "the most perfect and most beautiful church which has yet been erected by any Christian people." At the W. end of the building is an open court gates were placed in position before

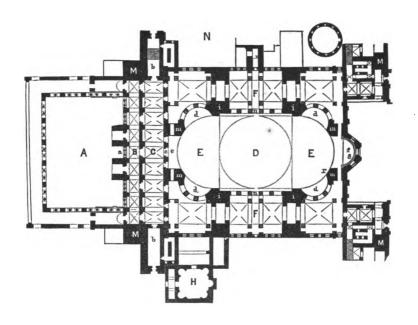
representing the atrium (A), which had on its E. side the exo-narthex. and on its other sides areades with marble columns and brick pillars. In the centre of the atrium was a large basin of water with the words, "Wash thy sins, not thy face only." This has been replaced by a marble basin of Turkish origin. Five doors gave access from the atrium to the exo-narthex, and immediately above the principal entrance rises the ancient belfry (a). The exo-narthex (B) is extremely simple, and hardly seems part of the original design; 5 doors lead from it to the eso-narthex, which was set apart for penitents and catechumens. The eso-narthex (c) is a splendid hall, 205 ft. in length internally, by 26 ft. wide, and two storeys in height. Its walls are revetted with variegated marbles, and its ceiling glitters with mosaics. At the N. and S. ends are porches (b, b), added by Basil I., from which the galleries for the women are reached by a succession of ramps. The S. porch was that by which the emperor and his court usually entered the narthex; tho N. porch is that by which travellers are admitted to the church. entrance to the porch at the S. end of the narthex has a remarkable double gute of bronze, of which parts are so beautifully modelled and so chastely ornamented that they would appear to belong to the best period of Hellenic art. In the panels are, enclosed with circles, the words :-

" O Lord, help Theophilus, the Emperor; O Mother of God, help Theodora the Augusta;

O Christ, help Michael, the Emperor." Year from the creation of the world 6319, Indiction 4.

The date is 841. The gates were erected by the Emperor Theophilus, who here invokes Divine succour for himself, his empress, and his son. Originally, however, the name of the Patriarch John, and the date 838, occupied the circles in which the name of Michael and the date 6349 occur, the explanation being that the

Digitized by GOOGLE



S PLAN OF THE MOSQUE OF S. SOPHIA.

A. Atrium.

- B. Exo-Narthex. C. Eso-Narthex.

- D. Great Dome. E. Semi-Domes.
- F. Aisles.

- H. Baptistery (Türbeh of Mustafa I.).
- M. Minarets.
- a. Beifry.
- b. Porches.
- c. Porta Basilica.
- d. Exedræ.

- e. Western recess.
- f. Apse.i. Piers for Great Dome.
- m. Piers for Semi-Domes.
- n. Screens. r. Minber
- s. Mihrab.

Digitized by Google

form of "Conquerors."

Michael was born, and that the inscription upon them was modified after his birth and coronation as his father's colleague in 840. At the head of the right door are the words "Michael Conquerors." The name Theophilus, doubtless, was inscribed at the head of the left door; hence the plural

Nine gates lead from the esonarthex into the body of the church. Over the central gate, Porta Basilica (c), by which the emperor entered, is figured an open gospel on a reading-desk, surmounted by the form of a dove with outspread wings. On the pages are the words: "The Lord said, 'I am the door of the By Me if any man enter in, sheep. he shall be saved, and go in and out and find pasture." In the tympanum above is a mosaic, covered up, representing Christ upon a throne, his right hand blessing an emperor kneeling low at his feet, his left holding an open volume bearing the words, "Peace be unto you; I am the Light of the world."

On either side of the throne are me-

dallion figures of the Virgin and of an archangel.

Visitors should enter the church by the Porta Basilica (c), and so obtain the full effect of this marvellous creation of Byzantine art. "The eye wanders upwards from the large arcades of the ground-floor to the smaller arches of the galleries, and thence to the smaller semi-domes. These lead the eye on to the larger, and the whole culminates in the great central roof. Nothing, probably, so artistic has been done on the same scale before or since" (Fergusson, Hist. of Architecture, vol. ii.). Porta Basilica opens directly into the nave, which consists of a central rectangular space (D), covered by a dome, with two semicircular spaces (E, E), covered by semi-domes, on the E. and W., the whole forming a grand hall, of quasi-oval shape, 250 ft. in length, 100 ft. wide, and 179 ft. high. Each of the semicircular spaces has three exedræ, or recesses, of which those on the sides (d, d, d, d) are semicircular and covered by semi-domes, whilst those in the centre are covered by waggon vaults. The central recess on the W. (e) is terminated by the narthex; that on the E. is prolonged by a semicircular apse (f), which projects beyond the line of the external wall, and is lighted by three windows. The great dome rises over the centre of the church to a height of 179 ft. It is very little lower than a hemisphere, being 107 ft. across by 48 ft. in height, and its base is pierced by 40 small windows, so small and so low as not to interfere in any way with the apparent construction, but affording an ample supply of light to every part of the dome. The dome of the Pantheon at Rome is 130 ft. in diameter; those of St. Peter's at Rome and Sta. Maria at Florence are each 126 ft., and that of St. Paul's, London, is 108 ft. dome is supported by four large arches, which abut on masses of masonry (i, i, i, i) 75 ft. long and 25 ft. wide. The two arches running transversely, N. and S., are 100 ft. span, and 120 ft. high to the crown. The walls, pierced with 12 windows, which is now flush with the inner edge of these arches, was originally flush with the arches outer edge, forming shallow transepts on either hand. Beyond the great dome on the E. and W. are two semi-domes of a diameter equal to that of the great dome, and these are again cut into by the smaller semi-domes over the exedræ. Near the apse and the narthex are four massive piers (m, m, m, m), which partly support the larger semidomes. The pulpit (ambo) stood on eight pillars, under the great eastern arch. The emperor's throne was near the great verde antico columns on the southern side of the nave, an opus Alexandrinum pavement in front of the daïs upon which it stood, still marking the spot. The patriarchal throne occupied a corresponding position on the northern side of the nave. The empress and her court were accommodated in the eastern portion of the S. gallery.

On either side of the nave is a two-

storeyed aisle (F, F), divided into three sections, which are connected by large vaulted openings. space covered by the great dome is separated from the aisles on the N. and S. by screens (n, n) built in two storeys. The lower storeys are each formed by five arches and four beautiful columns of dark green marble, verde antico, commonly said to have been brought from the Temple of Diana, at Ephesus, but which were probably sent expressly for the church from the quarries of Thessaly; the upper, in front of the women's galleries, have six smaller columns of the same material, and seven arches. Each exedra has two large with three arches, and columns, above these six smaller columns with seven arches. The eight lower columns of dark red porphyry (d, d, d, d) are said to have belonged to the Temple of the Sun at Baalbek, whence they were carried by Aurelian to Rome. There they came into the possession of a patrician lady, Marcia, as a part of her dowry, and were presented by her to Justinian, to adorn the church, "for the salvation of her soul" total number of columns in the church is 107, of which 40 are on the groundfloor and 67 above. The capitals are throughout Byzantine, and they are among the most admirable specimens of the style. Many of them bear the monograms of Justinian or Theodora, and upon the capital of the first porphyry column in the exedra to the right on entering the church is the

date 534. The upper storeys of the aisles and of the eso-narthex formed the women's galleries (Gynæconitis). The gallery over the narthex (c) is separated from the nave by a screen, of two double columns, and three arches, over which is a large semicircular window. galleries are wide and spacious, and afford excellent views of the church. but they are usually closed on account of their unsafe condition. They were reached from the exterior by four gently-sloping ascents, one at each corner of the church, and from the interior by stone staircases reserved

for the use of the priests and deacons. Visitors are only permitted to enter the galleries by the ascent at the N.W. corner. In the S. gallery was the seat of the empress. There also is a marble slab with the name of Henricus Dandolo, the great Doge who led the assault on Constantinople in 1204, and was, after his death, buried in S. Sophia. In the S. gallery, too, is a closed door leading to a small chapel in one of the buttresses, which communicated with the Baptistery by means of staircases and passages. This chapel, which was discovered by Signor Fossati, is supposed to be that into which, according to tradition, a Christian priest fled with the sacred elements when interrupted in his service by the entry of the Turks into the church. He is expected to issue from his hiding-place and resume his functions when the mosque again becomes a Christian sanctuary. All the flat surfaces of the church are covered with a mosaic of marble slabs of the most varied patterns and beautiful colours: the domes, roofs, and curved surfaces with a gold-grounded mosaic relieved by figures or architectural devices, Most of the mosaic pictures are now concealed beneath matting covered with plaster. The forms of the sixwinged Scraphim, which Moslems acknowledge under the names of the archangels Gabriel, Michael, Raphael, and Israfil, still appear in the four pendentives; and, when the light is favourable, the outline of the mosaic representing the Virgin and Child enthroned, which once adorned the vault of the apse, may be recognised. The group was guarded by two archangels. On the S. side of the Bema barrel-vault was a mosaic of S. John the Baptist, while on the N. was the figure of the Virgin with hands lifted in prayer. A medallion bust of the Virgin with two tiers of full-length figures of saints on either hand adorned the great eastern arch. The western arch bore a medallion of the Virgin and Child, supported on either hand by the Apostles Peter and Paul. Originally the crown of the dome was adorned with a cross.

Digitized by Google

but this was subsequently replaced by a mosaic of Christ embracing the whole world in His regard, surrounded by a rainbow. Below Him, in the panels, two tiers of angels were depicted. Copies of the concealed mosaics, and of the architectural details of the church, will be found in Salzenberg, Altchristliche Baudenkmale von Konstantinopel; and Fossati, Aya Sofia

of Constantinople. The changes that have been made in the building since it was first appropriated as a mosque are more external than internal. The mosaics have, it is true, been partially covered up, and replaced by inscriptions from the Kuran, but there is no structural change in the interior. Externally it is different, most of the older annexes have been swept away and replaced by buildings of Turkish origin which obscure the original form of the church; lofty minarets (M) rise at the four corners; and the cross which surmounted the great dome has given place to a crescent. The Mihrab (s). which indicates the direction of the at Mecca, toward which Kaaba Moslems turn in prayer, is not in the centre of the apse, but a little to the S., between the central and southern windows. The consequent arrangement of the long rows of worshippers, and of the many mats and carpets in lines oblique to the axis of the church, produces a strangely discordant architectural effect. To the right of the Mihrab, and attached to the S.E. pillar of the church, is the Minber (r), or Friday pulpit, from which the Khatib reads the Khutbe, or special Friday noon-day prayer for Khalîf, Sultan, and Islâm. Here, as in all the mosques first dedicated to Islâm through the power of arms, the preacher still mounts the pulpit sword in hand, and on either side of him hangs a flag as a symbol of victory and conquest. Opposite the Minber is the Sultan's seat or tribune, and there are in this part of the mosque several masbata, or platforms, for the readers of the Kuran. Beside the Seraphim in the pendentives are

Turkey.

immense green shields bearing the names of God, the Prophet, and the four companions of the Prophet. Abu-bekr, Omar, Usman, and and round the crown of the dome itself is inscribed the verse of the Kurân: "God is the Light of Heaven and Earth." These inscriptions are the work of a celebrated caligraphist, Bichakji-zadeh Mustafa Chelebi, who lived under Murad IV.; the length of the standing letters is said to be 30 ft. During the nights of Ramazân the verse in the dome is illuminated by a sea of rays from some thousands of lamps, which, suspended in a triple circle above each other, trace out the lines of the dome.

Amongst the relics and curiosities shown in the mosque are: one of the prayer carpets of the Prophet, on the wall near the Mihrab; two enormous alabaster water-jars, said to have been brought from the island of Marmora or from Pergamum, and placed by Murad III. in their present position near the entrance; the Cradle of Jesus, of red marble, and a basin, in which He is said to have been washed, both. according to tradition, brought from Bethlehem. There are also the Sweating Column, in the N.W. part of the N. aisle, which emits damp that is said to effect marvellous cures; the Cold Window, close to the Mihrab, where the fresh wind ever blows, and where the celebrated sheikh Ak Shemseddin. the companion of the Conqueror, first expounded the Kuran; and Shining Stone, a translucent stone in one of the windows of the western gallery. On one of the piers of the nave, in the S.E. bay, is a mark, resembling the imprint of a bloody hand, that is said to indicate the height to which the Turkish Conqueror was able to reach as he rode over the Christian corpses in the church; but the congregation in S. Sophia on the day of the conquest was taken captive and not massacred.

The mosque is illuminated in the most brilliant manner during Ramazan and Bairam, and in the seven holy nights of Islam, especially in the Leilet el-Kadr, i.e., the night of the

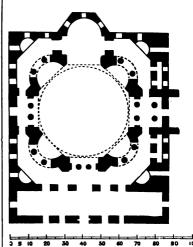
Digitized by Google

Predestination (the 27th of Ramazân), the N.E. corner by Selim II.; and in which the Kuran was sent down from heaven. On this night the Sultan used sometimes to repair, with his whole court, to S. Sophia, and, after having attended the night service, retire amidst a procession bearing innumerable many-coloured lanterns. Travellers who are at Constantinople during either of these nights should make a point of visiting the mosque about 1 hr. after sunset to see the illuminations.

Very few of the ancient annexes of the church are now left. At the E. end are the remains of vaulted chambers, which communicated, by 2 doors, with the body of the church. These probably represent the rooms of the Diaconicum, or Secretarium, which were used for a variety of purposes, such as retiring rooms for the emperor and court, the meetings of deacons, the holding of synods, and the confinement of refractory priests. On the N. side is a circular building, now used as a store for the neighbouring imaret, or "soup-kitchen," for the poor, which appears to be the Skeuophylakion, in which the sacred vessels and ceremonial vestments were kept. On the S. side, near the end of the eso-narthex, is the ancient Baptistery (H), which is now the Türbeh of Sultan Mustafa I. and his nephew Sultan Ibrahim. Externally the building is a rectangle, internally an octagon, in plan; it has an apse on the E. and a narthex on the W., and is covered by a dome. It appears to be of older date than S. Sophia, with which it was connected. On the S. side also were the Horologion, the Holy Well. and Metatorion, or retiring room for the emperors, but of these only the foundations are left. Besides the Baptistery, there are 4 Türbehs of Turkish origin on the S. side: that of Sultan Selim II. and his family; Sultan Murad III. and his family; Sultan Muhammad III.; and that of the sons of Murad III. The doors of the Türbehs and the faïence are deserving of notice. Of the 4 minarets, that at the S.E. corner was built by Muhammad II., the Conqueror; that at those on the W. by Murad III.

The western portion of the floor of S. Sophia rests on vaults that cover a large cistern, and in addition to the fountain in the atrium there is one in the street outside of the atrium and another outside the S.E. minaret.

88. Sergius and Bacchus, Kuchuk Ava Sofia, a short distance N.W. to Chatladi Kapu. It can be reached by the street leading to the sea from the W. end of the Hippodrome, or by following the railroad E. from Kûm Kapu station. It was built, in 527, by Justinian the Great. near the palace he had occupied when heir-apparent to the throne (p. 30), and was dedicated to the martyrs who were believed to have saved his life and that of his uncle Justin I., when involved in a conspiracy against the Emperor Anastasius. Originally, there



CHURCH OF SS. SERGIUS AND BACCHUS.

were two churches, placed side by side: one, a basilica, dedicated to the Apostles Peter and Paul, has entirely disappeared; the other, a domical church, remains almost intact. The

existing church, which is singularly elegant in design and proportion, is nearly a square in plan, being 109 ft. by 92 ft. over all, exclusive of the apse. The boundaries of the atrium can still be traced, but a Turkish portice has been substituted for the ancient narthex.

The dome, supported by piers arranged in the form of an octagon, is 52 ft. in diameter. "Internally, the arrangement of the piers of the dome, of the galleries, and of the pillars which support them, are almost identical with those of S. Vitale at Ravenna," which was commenced in 526 under Byzantine influence and completed by Justinian. The great difference is, that while S. Vitale is wholly enclosed by an octagonal wall, SS. Sergius and Bacchus is a square, and so gives more accommodation and harmonises better with the surrounding buildings. "The details of this church are generally well designed for the purposes to which they are applied. There is a certain reminiscence of classical feeling in the mouldings and foliage—in the latter, however, very faint. The architrave block had by this time almost superseded the capital, and what was once a classical entablature retained very little of its pristine form, and, indeed, was used constructively only for the support of a gallery, or some such mechanical requirement." — Fergusson. frieze of the octagon there is a Greek inscription, in honour of Justinian and Theodora. Any frescoes and mosaics that may have adorned the church are concealed by whitewash. This church was used for the celebration of Divine service in Latin by the representatives of the Roman See, when on a mission to the capital of the East. Gregory the Great, when a deacon, spent several years at Constantinople on such a mis-It was to this church that Pope Vigilius fled to escape the displeasure of Justinian. Its assignment to the Latin clergy was probably due to the existence near it of the Church of SS. Peter and Paul, an

acceptable sanctuary for priests from Rome.

Mehmed Pasha Jami', S.W. of the Hippodrome, is regarded by Dr. Paspati as the ancient Church of S. Anastasia, famous as the sanctuary founded by Gregory Nazianzen, and in which he preached the orthodox faith while Arianism was triumphant in the city. The ch. was often rebuilt or repaired, and was held in great veneration.

Church of the Convent Myrelaion, Bûdrûm Jamî. Reached by the street a little below the fountain of Laleli Jami, and on the opposite side of the tramway; the church of a convent, founded or restored by the Emperor Romanus Lecapenus in 918. He and many other distinguished persons were interred in it. It is a good specimen of that period of Byzantine art. Near the church is an ancient Byzantine cistern with 64 columns.

GROUP OF CHURCHES NEAR THE MOSQUE SHAH-ZADEH.

- S. Mary Diaconissa, Kalender Khâneh Jami', S. of the eastern end of the Aqueduct of Valens. Founded by the Patriarch Kyriakos in 599. The interior is beautiful, and measures 82 ft. by 70 ft. Remains of the "Iconostasis" exist against the eastern piers, and two remarkable coeval panels against the west wall, most classical in their feeling. The square eastern chambers have an upper storey opening into the church. The columns of the central doorway are ancient. an example of Justinian's age this church is of surpassing interest.
- S. Theodore Tyrone, Kilisse Mesjidi, up a lane off Vefa Meidan, near the Mosque Abul Vefa. In Works upon Art, this church is erroneously designated as that of the Theotokos Lips; it has also been con-

Digitized by Google

founded with the Church of S. Theodore Sphorakiou, which was near S. The present structure pro-Sophia. bably dates from the 12th or the 13th century, but, as many of its materials indicate, it stands upon the site of a church as old at least as the 6th cen-The façade of its outer narthex tury. is richly adorned, a feature comparatively rare in Byzantine churches, and it may have belonged to the earliest church. The interior is disappointing. In the exo-narthex is an opening to a passage said to lead to S. Sophia. "Taking it altogether," says Mr. Fergusson, "it is, perhaps, the most complete and elegant church of its class now known to exist in or near the capital, and many of its details are of great beauty and perfection" (Hist. of Architecture, ii. 327).

Balaban Aga Mesjid, E. of Shah Zadeh mosque. Sekban Bashi Mesjid, in a narrow street N. of the aqueduct of Valens and opposite the old Byzantine fountain known as Kirk Cheshmeh (Forty Fountains). Mosque of Sultan Muhammad II. (p. 62) stands upon the site of the Church of the Holy Apostles, founded by Constantine the Great, and rebuilt by Justinian the Great with more Beside it stood splendour. mausoleums, in which a large number of the emperors, empresses, and patriarchs of Constantinople were laid to rest. The conspicuous edifice near the At Bazar, surmounted by a lofty cupola, and known as Demirjilar Mesjidi, was probably the Church of S. Theophano, erected by her husband Leo VI.

8. Mary Panachrantos, Fenari Îsa Mesjidi, or Kilisse Mesjidi. In the valley of the Lyeus, to the S. of Sultan Muhammad's mosque. This church was attached to the Monastery of Lips, Μονὴ τοῦ Λιβός, so named because built by a certain Constantine Lips, in the reign of Leo the Wise. It acquired considerable importance under the Palaeologi, and was repaired by the mother of Andronicus the Elder, who passed the last two

years of his life here as a monk, and was buried in its precincts. Its plan is peculiar, a double church, or two churches placed side by side and communicating with each other through a great arch in their common wall. They have the same narthex. On the eastern wall of the building is a fragmentary inscription, in which a part of the founder's name appears. During the Latin empire, in the 13th century, it was used as a Roman Catholic Church.

GROUP OF CHURCHES IN AND NEAR PSAMATIA.

Church of S. John the Baptist, attached to the Monastery of Studius, now Mir Akhor Jamisi, a short distance S. of the modern Greek Church of St. Constantine, and not far from Yedi Kuleh railway station. The most ancient ecclesiastical fabric left in Constantinople. It was built upon the site of an older church, in 463, by Studius, a Roman patrician, who settled in the new capital. monastery became the principal home of the order of the Akoemetae, or Sleepless monks, who celebrated divine worship in their monasteries day and night without intermission. The church was repaired in 1293, but was seriously injured in 1782 by fire. It was a three-aisled basilica, 89 ft. by 83 ft., and still retains the characteristic features of a basilica. narthex is now the oldest portion of the building. Its columns have composite capitals, and support a richlyornamented entablature. The interior approaches more nearly to the favourite Byzantine square than is usual in the basilicas of the West. The nave had on either side two ranges of columns, one above the other. Only six of the old columns remain. Outside the S. wall is the monastery cistern, with a vaulted roof resting on 23 Corinthian columns. base of a wall enclosing ground behind the apse, and at the N.E. corner of the church, is an old tombstone, with the epitaph: "In the month of September of the Digitized by OOSIC

year 1387 fell asleep the servant of God, Dionysius the Russian, on the 6th day." The Monastery of Studius was held in much honour, and exercised great influence. It was conspicuous during the Iconoclastic controversy (726-842), defending the use of pictures in divine worship. furnished education to the higher classes, being "an illustrious and glorious school of virtue," and was for its attention celebrated hymnology.

8. Andrew (ἐν τῆ Κρίσει), Khoja Mustafa Pasha Jamisi, in the Chinar Sokak, leading to Silivri Kapusi in the Land Walls. It was dedicated originally to the Apostle Andrew, and later also to S. Andrew, martyr under Constantine Copronymus. Ιt was built by Arcadia, sister of Theodosius II.; and was rebuilt in the 13th century by a distinguished lady, Raoulaina, the cousin of Andronicus II. It is a church of fine proportions, about 67 ft. by 40 ft. The central dome is flanked by two semi-domes, one on the N. and one on the S., not as in S. Sophia, on the W. and E. The church was appropriated as a mosque in 1489 by the Greek renegade, Mustafa Pasha, who accompanied the luckless Prince Jem to Italy. It has a medreseh, an imaret, and a tekkeh of dervishes attached to it. On the boughs of an old cypress in the court of the mosque hangs an iron chain, which is said to have been able to detect deceit and robbery. On one occasion, according to the legend, a Jewish debtor, who falsely claimed to have paid his debt, was brought here by his Turkish creditor for trial. The Jew, just before taking his station beneath the chain, handed to the Turk a hollow staff, in which the money he owed was concealed, and thus went through the fiction of paying the debt. The chain failed to detect the fraud, and, falling on the Jew's neck, declared him innocent. Upon this the Jew took back his staff and withdrew, but from that day all faith in the chain's insight was lost. The

legend is possibly of Byzantine origin.

Site of Church of S. Mary (ἐν Σίγματι), marked by the small ancient cistern a little N.W. of the Guardhouse at Alti Mermer (the ancient Exokionion). A very ancient church, often repaired and frequently mentioned in history. Îsa Kapu Mesjidi in the street of that name. It is insignificant, and its Christian name is unknown, but it is interesting as marking the line of Constantine's walls (p. 23). Sanjakdar Mesjidi. A chapel attached to the convent τῶν Γαστρίων N. of the Armenian Church of S. George. An ancient foundation, restored in the 9th century. During the reign of Theophilus it was the headquarters of the strong female opposition to his Iconoclastic policy. The Armenian Church of S. George, Sulu Monustir, is on the site of S. Mary Peribleptos, built in 1031 by Emperor Romanus Argyrus for a large and rich monastery. The ancient church remained in Greek hands until 1643, when it was given by Sultan Ibrahim to the Armenian community. Destroyed by fire in 1782. Nothing of it remains but the cistern whence The Greek comes its Turkish name. Church of S. George, εν τη Κυπαρίσσφ, situated in this quarter, is a modern building on an old foundation.

CHURCHES NEAR THE LAND WALLS.

For the less important churches, see pp. 34-39.

S. Mary ad Fontem, $\tau \hat{\eta} \Pi \eta \gamma \hat{\eta}$, at Balukli, about ½ m. along the road leading from the Silivri Kapusi into the country. The spot is distinguished by groves of The springs of water, and the consequent rich verdure, made the place a favourite resort, and its beauty is always described by Byzantine authors in rapturous terms. One of the springs being regarded as a Holy Well, a chapel was built beside it at least as early as the time of Leo the Digitized by GOOGIC

Great, and thus the attraction of miraculous cures was added to the natural charms of the locality. Justinian the Great erected a splendid church here with the materials left after building S. Sophia, and subsequent sovereigns either repaired or rebuilt the edifice. Simeon, King of the Bulgarians, set fire to it when he besieged the city. also stood an Imperial Palace, with extensive park stocked with game, which was much frequented by the emperors, especially in spring. It was known as the Exo-Philopa-Ambassadors and foreign potentates were often received and entertained in the Palace, as Cardinal Humbert, Luitprand, and Louis VII. of France. Here also was celebrated the marriage of Simeon's son. Peter, with the grandchild of Romanus Lecapenus. The present church dates from 1833. In the patriarchs cemetery several are On the Friday of buried. Greek Easter-week large numbers of people visit the church and its Holy An interesting description of the fête is given by Mrs. Walker, Eastern Life and Scenery. Holy Well, which is reached descending a flight of steps, are a few fish, whose light and dark markings have been explained by the following story: A monk was engaged in frying fish beside this well when the Turks stormed the city. Upon tidings reaching him that the assault had proved successful, he increduously exclaimed, "I will believe that when these fish jump from the pan into the water." They jumped, of course, since the city had indeed fallen, and their descendants have retained the appearance of fish incompletely fried.

Church of the Monastery of the Chora, now Kahriyeh Jamisi, popularly known as the Mosaic Mosque. Exceedingly interesting on account of its beautiful mosaics and its plan, which is typical of the later period of Byzantine church architecture. The façade is thought to have served as a

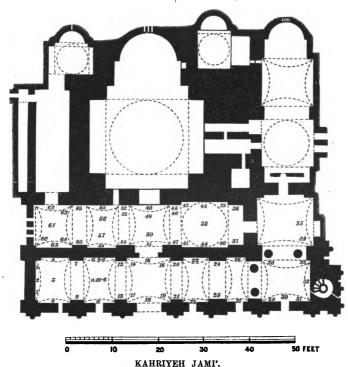
model for that of S. Mark at Venice. The name of the church, της χώρας, of the country; "in the fields," carries its foundation back to the period before 413, when Constantinople did not extend beyond the walls of Constantine, and this place was outside the city limits. Later, a basilica was erected here by Justinian the Great. This was followed by a church built by Crispus, the son-in-law of the Emperor Phocas, early in the 7th century. This latter building having fallen into decay was rebuilt by Maria Ducaina, "fairest of ladies, the mother-in-law of Alexius Comnenus, in the 11th or 12th century, when this part of the city assumed a new importance, on account of the partiality of the Comneni for the Palace of Blachernæ. Finally, about the middle of the 14th century, the Great Logothete, Theodore Metochites, restored the side chapels and the narthexes. In this church was kept the celebrated picture of the Virgin, Hodegetria, painted by S. Luke, which was annually carried in procession through the city.

The church is quadrilateral, and has on 3 of its sides semicircular windows, and on its 4th the apse; the interior is small and is covered by a dome resting on a drum, pierced by several windows. It has an inner and an outer narthex; and a side-chapel (Parecclesion), which is entered by a door at the S. end of the outer nar-On the N. side of the church is a small side-chapel of later date, which is connected by a sort of passage with the inner narthex. outer narthex consists of 5 arches covered with an intersecting vault, visible both externally and internally. The two last bays are covered with still retain their cupolas, which Externally the mosaics internally. front was ornamented with courses of stones of different colours, now concealed under a yellow wash. The two narthexes are resplendent with mosaics of singular beauty and brilliance. The side-chapel is adorned with frescoes, representing, chiefly, saints and angels, also the Imperial family;

Digitized by GOOGIC

they are badly damaged, but some | chapel, are taken from the Gospel Hisnoble heads remain. On the S. wall is a long epitaph in honour of Michael Tornikes, the friend and companion of the great Logothete. A fine marble doorway is worthy of notice. The subjects of the mosaics in the outer narthex of the church, the southern domed section of the inner narthex, and the two small narthexes of the

tory. In the remaining sections of the inner narthex are depicted scenes from the life of the Blessed Virgin, as given in the apocryphal Gospel of The mosaics will richly S. James. repay a close study. Experts are still divided upon the question whether these mosaics were influenced by Italian art, or Italian art was in-



fluenced by them. A portion of the mosaics was destroyed by the earthquake of 1894.

Outer Narthex (N. end).—(1) Angel appears to Joseph in a dream. (2) Journey to Bethlehem. (3) Elizabeth and Mary. (4) Joseph and

tered. (5) Probably, Christ among the Doctors. (6) The Holy Family on the way to Jerusalem for Christ's (7) S. Andronicus. first passover. (8) S. Tarachos. (9) Birth of Christ. Angel appears to Shepherds. Christ's Baptism and Temptation. (11) Return of Holy Family from Egypt. Mary having their names regis- (12) S. George. (13) S. Demetrius.

Digitized by GOOGLE

(14) Miracle of Wine at Cana. (15) The Saviour in the act of benediction as the Giver of Life ('Η Χώρα τῶν ζώντων, "the land of the living"), symbolised in the preceding and the following scene. (16) The Miracle of the Loaves. (17) Sacrifice of a White Bullock. The Virgin in the attitude of Prayer. (19) The 2nd Miracle of the Loaves. (20, 21) Saints, not identified. The Magi, on their way to Jerusalem and before Herod. (23) Hiding of John the Baptist, when a child, by Elizabeth. (24, 25) Saints, not identified. (26) Herod inquiring of the Priests. (27) Mothers mourning the massacred Innocents. (28) Healing of a Paralytic. (29) Christ at Well of Sychar. (30) Massacre of the Innocents. (31) Healing of the Paralytic let down through the opened roof. (32) Herod orders massacre of the Innocents. (33) Healing of the Man sick of the Dropsy.

Inner Narthex (S. end).—(34) Fall of Idols in Egypt at the presence of the Holy Child? (35) Withering of the Fig-tree. (36) Healing of the withered Arm. (37)Healing of the Leper. (38) In the flutings of the Dome, 39 Patriarchal Ancestors of Christ, mostly as given in S. Luke's Gospel. In the crown of the Dome, Christ as Pantocrator. (39) Healing of the Issue of Blood. (40) Healing of the Deaf and Dumb Man. (41) Healing of the two blind Men at Jericho. (42) Healing of Peter's Mother-in-law. (43) Colossal Figures of the Virgin and of Christ. (44) Healing divers Diseases. (45) Mary in the Temple, receiving Bread from an Angel. (46) S. Paul. Mary in the Temple, receiving instruction. (48) Theodore Metochites, the Great Logothete, under Andronicus II., presenting the Church to Christ. The upper inscription reads: "Jesus Christ, the Land of the Living;" the term Xώρα alludes to the name of the Church. The lower inscription reads: "The constructor, the Logothete of the Chancery, Theodore Metochites." (49) Mary admitted to the Holy of Holies. (50) Proces-

sion of Maidens accompanying Mary. (51) Mary receiving the Wool with which to make a Veil for the Temple. (52) Mary taking her first Seven (53) S. Peter. (54) Priest Steps. praying before the Rods, one of which will indicate the future Husband of Mary. (55) Nativity of Mary. (56) Priests at a Meal. They bless Mary. (57) S. Joachim and S. Anna, the parents of Mary, caressing her. (58) Joseph receiving the Rod which marks him as the favoured Suitor. (59) Meeting of S. Joachim and S. Anna. (60) Joseph takes Mary home. (61) In flutings of the Dome, Christ's royal Ancestors, according to S. Matthew. (62) Annunciation to S. Anna. (63) S. Joachim praying on a Mountain. (64) The Annunciation to Mary. (65) Joseph leaving Mary. (66) The High Priest judging Mary.

The marble revetment of the inner narthex and of the church, as also the bas-reliefs which occur at various points, should be noticed. In the panel to the S., within the church, is a mosaic of the Virgin in a garden. Remains of the Greek words for "Land of the Living" appear. Fine carving above the panel. The panel to the N. contains a mosaic of the Saviour, holding an open Gospel that bears the text, "Come unto Me, all ye that labour, and I," etc. Photographs of the principal mosaics, and an explanatory catalogue, by André Leval,

can be obtained in Pera.

The minaret seems to rest on the basement of a turret, possibly of the 14th century. In the chamber is kept one of the jars of earthenware used for building the domes of S. Sophia and other churches.

Church of the Monastery of Manuel, a general under Theophilus. Kefili-Mesjidi, in the quarter Salma-Tomrûk. E. of the Cistern of Aspar, a basilica. Odalar Mesjidi, a little above, was once a Christian church. To the E., in a vegetable garden—Bogdan Serai—are the remains of an ancient private chapel. Here, according to some authorities, is the site of the famous Church of S. John

Digitized by Google

the Baptist, in Petra, ἐν Πέτρα. For the remains of ancient churches Aivan - Serai (the Blachernæ quarter), see p. 29.

CHURCHES IN OR NEAR THE PHANAR QUARTER.

8. Mary Pammakaristos, Fethiyeh Jamisi (Mosque of the Conqueror), overlooking the valley of Phanar, in the Telah Sokak. This church was attached to a convent, founded in the 12th cent. by Michael Ducas and his wife Maria, sister of Emperor Alexius Comnenus. The apse and the four domes are interesting. On the exterior of the church there is a long Greek inscription. the dome nearest the minaret are remains of mosaics representing the prophets. Three years after the conquest, on the destruction of the Church of the Holy Apostles, it became the Patriarchal Church, and remained so for 135 years. In 1591 it was turned into a mosque by Murad III., and the tombs of the Emperor Alexius Comnenus and his celebrated daughter Anna Comnena, and the Emperor John Palacologus, who were buried in the monastery, were destroyed. Greek Patriarchate, with many of the relics which the church contained. were then removed to the church at Phanar.

A little to the S. is S. John the **Baptist** ($\vec{\epsilon} \nu \tau \hat{\varphi} T \rho o \hat{\nu} \lambda \varphi$), now Ahmed Pasha Merjidi. S. Mary Mouchliotissa. Founded in 13th cent. by a daughter of Michael Palacologus, and widow of a Mongolian prince. the title. Turkish Hence The Kan Kilisse (Church designation, of Blood), is due to the severe struggle between the Greeks and the Turks at the Gate of Phanar, upon the capture of the city. church was presented by the Conqueror to the Greek architect, Christodoulos, as a reward for building the mosque of Sultan Muhammad II. The Imperial grant conferred many on two occasions from being turned into a mosque; once by Selim I., and again by Ahmed III. S. Theodosia, now Gül Jami', within Aya Kapusi. Its founder is unknown; it probably dates from the 10th or 11th cent. The anniversary festival of church was being celebrated on the 29th of May, 1453, when the Turkish troops, unknown to the worshippers, were already within the fortifications. The large congregation assembled in the building was surprised at its devotions, and its members were taken captive. The church is finely proportioned, and well preserved, but has little architectural interest. this vicinity are the remains of three churches, now known as Sinan Pasha Mesjidi, Sheikh Murad Mesjidi, and Pur Kuyu Mesjidi.

S. Saviour Pantepoptes, Eski Imaret Mesiidi, on heights above Jub-Ali Kapusi. Founded in the 11th cent. by Anna Delassena, the mother of the Emperor Alexius Compenus, a good example of a church built in the time of the Comneni. Though small in scale it has all its parts of excellent proportions. It is well preserved, and has an outer and an inner narthex. The beautiful polygonal drum which supports the dome is the principal feature of interest. Because of its commanding position the usurper Mourzoufle selected the terrace beside the church as the point from which to watch the assault of the Venetian fleet, in 1204, upon the harbour walls.

S. Saviour Pantocrator, Zeirek Kilisse Jamisi, conspicuous on the height above the Inner Bridge. An imposing structure, consisting of a triple church, founded by Emperor John Comnenus and his Empress Irene, about 1136. According to another view, the Comneni restored a 6th century church, now the central one, and only founded the N. and S. churches. Many fine details about the exterior of the apses, and especially about the pulpit, which is built of Byzantine materials. The pavements privileges on the church, and saved it | in the southern and part of the central

Digitized by GOOGIT

church are magnificent in material though of late design; they are kept covered up, but will be exhibited to The narthex doorway and visitors. the small windows adjoining it, are of very beautiful design in slabs of moulded and polished red and green marbles. The southern church only is used as a mosque. Beginning at south, the three churches measure respectively (without the two narthexes) about 75 ft. by 61 ft.; 68 ft. by 26 ft.; 68 ft. by 55 ft. To the church was attached an important monastery with remarkable charitable institutions. Several imperial personages were interred here, among others the Emperor Manuel Comnenus, in a magnificent mausoleum adjoining the edifice. During the Latin occupation the church was assigned to the Roman Catholics, and the monastery was used as a palace. Several relics were kept in the church, amongst others a picture of the Virgin painted by St. Luke, and a block of porphyry, brought from Ephesus by Manuel, on which the body of Christ was said to have been anointed after the descent from the cross. The fine Sarcophagus of verde antico before the church is considered to be that of the Empress Irene. Underneath it. far below the level of the street, and reached by a long flight of steps, is an old fountain, connected with the monastery's ancient cistern. In the vicinity is a small octagonal building, Sheikh Suleiman Mesjidi, which is supposed to have been the library of the monastery.

§ 14.—STAMBÛL.

Stambûl, or Islambol, from the Greek eis $\tau h \nu \pi \delta \lambda \nu$, covers the whole area enclosed by the Theodosian walls of Constantinople; and its main streets follow the lines of those of the ancient city. Thus the tramway, from the outer bridge, on reaching the platform of S. Sophia, enters the direction of the Mese, now called Divân Yoli. The triangular promontory on which it stands is divided

into two ridges by the valley of the Lycus, which, rising without the city, runs parallel to the Golden Horn, and falls into the Marmara at Vlangs Bostan. One of the hills upon which "New Rome" was built is at the E. end of the southern ridge, and six, defined by ravines falling to the Golden Horn, are on the northern ridge.

Stambûl is the Muhammadan part of the city. Within its walls are the Seraglio, the principal mosques, the türbehs or mausoleums of the Sultans, the baths, the khâns, the bazârs, the public offices of Government, and the existing remains of ancient Constantinople. It is divided for administrative purposes into three municipal cercles, under directors, and into a large number of mahalles, quarters. Separate quarters are allotted to the Armenians, the Greeks, and the Jews, but there is less strictness than formerly. The Greeks and Armenians are to be found in Phanar, Egri Kapu, Yedi Kuleh, Psamatia, and Kûm Kapu: the Jews in the Balat Quarter. The Persian Ambassador resides in Stambûl. There have been great improvements during the last twenty years; the quarters destroyed by fire in 1865 have been laid out in good streets on which carriages run with ease and comfort, and many of the streets and squares now surpass those of Pera. The general appearance of the older streets is that of a city built of wood: but a close inspection shows that the original buildings were, as at Cairo, of a much more solid construction. At every turn remains of the ancient buildings are to be seen, some of brick, and many with alternate courses of thin bricks and squared stones. The upper storeys usually projected 2 or 3 feet over the ground-floor, and were likewise of brick or stone carried on massive stone corbels in a very bold manner. Most of the private houses stand within their own grounds, and they are more Oriental in construction than those of the suburbs.

It is not prudent for European travellers to pass through the streets of Stambûl during the night, but in

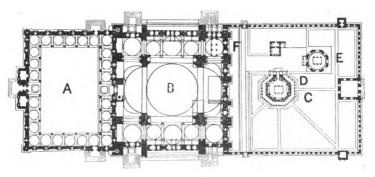
Digitized by GOOGLE

daylight they are as safe as in the streets of London. It is usual, however, to visit Stambûl at night during Ramazân, and the streets are then most interesting.

§ 15.—Mosques—Türbehs.

The Turks when they captured Constantinople adopted the architectural forms of their new capital, and moulded and modified them so as to bring them into conformity with their special requirements. The admiration which Justinian's great church excited in their minds was reflected

in the form of their mosques, which are all more or less copies of S. Sophia. There are about 230 mosques, jami', and 500 mesjids; and, of the former. the most important are the great Imperial mosques built by the Sultans. In these the mosque proper, jami', with its forecourt, haram, and its "garden," ruzah, containing the tomb of the founder, is situated in a large court, planted with trees, round which are ranged the various institutions attached to the mosque. These are the mekteb, a school where reading and writing are taught; the medresseh, or higher theological college, in which the students also



MOSQUE OF SULEIMAN I.

- A. Haram or Fore-court.
- B. Jami' or Mosque.
- C. Rûzah or Garden.

poor-house; the kitâb-khâneh, library; and sometimes the hammam, bath; able for their architectural beauty. and the khân, for strangers. students in the medressehs are the Softas, from whom are selected the Ulemas, Kadis, and Mollahs; they are educated, boarded, and get one meal daily out of the wakûf, or endowed revenue of the mosques. Many of the mosques are getting somewhat out of repair, for the Government are gradually taking possession of the endowments, promising to pay an equal income, which they withdraw by degrees. The Türbehs, or tombs of the Imperial family, are amongst

- D. Türbeh of Sultan Suleiman I.
- Türbeh of Roxalana.
- F. Tomb of Ali Pasha.

reside; the imaret, soup-kitchen or the most interesting sights of the city, and several of them are remark-

> Suleimaniyeh, Mosque of Suleiman I., the Magnificent. This, the most beautiful monument of Osmanli architecture, was erected expressly as a mosque, and is the work of Sinan, the great architect of the reign of Suleiman I. It was built, between 1550-56, with material taken from the Church of S. Euphemia at Chalcedon, and stands, on a broad platform, on the summit of the "third hill." Like all the great imperial mosques it consists of the mosque proper, jami', with a fore-

Digitized by GOOGIC

court, haram, in front, and a garden, ruzah, behind; and around it is a large open court planted with trees and enclosed on three sides by a wall.

The fore-court is rectangular in plan, and surrounded on all sides by cloisters, which are covered by 24 small domes partly resting on an equal number of columns of porphyry, granite, and white marble. It is paved with white marble, excepting at the entrance to the mosque where there is a slab of porphyry, to which a quaint legend is attached; and in its centre, under a dome, is the fountain for ablutions. On three sides there are marble benches beneath the arcade, and the walls are pierced with windows; on the fourth side is the face of the mosque. each corner there is a minaret, and a good effect has been produced by making the two minarets at the outer corners shorter than those nearest the mosque, and of different design. There are 3 entrances to the forecourt, 2 at the sides, and 1 midway between the 2 smaller minarets, which has directly opposite to it the beautiful portal of the mosque.

The mosque is nearly square, 225 ft. by 205 ft. over all externally, and covering between 45,000 and 46,000 Internally the construction rests on 4 great piers of pleasing and appropriate design; and the screen of windows on each side, under the great lateral arches of the dome, is borne by 4 monolithic shafts of granite, of great beauty. Each of these is 28 ft. in height, or with the base and white marble capital 35 ft. According to P. Gyllius, one of them crowned the 5th hill about 1 mile from the Mosque of Sultan Mu-The original position of hammad. the others is uncertain. The columns support a gallery, which is reached by two flights of steps near the enrance, and runs round the building. In a closed portion of the north gallery are a large number of cases and boxes, said to contain treasure of gold and silver, and articles of great value, that have been deposited there as in a great national bank. They are all registered, and can only be withdrawn on production of the proper documents. The dome "is 86 ft. in diameter internally, and 156 ft. in height. This seems a better proportion than that of S. Sophia, though the dimensions are so much less that it has not, of course, the same grandeur of effect. At S. Sophia the dome is 19 ft. higher, and 22 ft. greater in diameter. These smaller dimensions, as well as the absence in the mosque of all the mosaic magnificence of the church, renders it extremely difficult to institute any fair comparison between the two buildings. On the whole, it may, perhaps, be said with truth, that the mosque is more perfect mechanically than the church, that the constructive parts are better disposed and better proportioned: but that for artistic effect and poetry of design the church still far surpasses its rival, in so far at least as the interior is concerned. Externally the mosque suffers from the badness of the materials with which it is constructed. Its walls are covered with stucco, its dome with lead, and all the sloping abutments of the dome, though built with masonry, have also to be protected by a metal covering. This, no doubt, detracts from the effect; but still the whole is so massive—every window, every dome, every projection is so truthful, and tells so exactly the purpose for which it was placed where we find it, that the general result is most satisfactory."-Fergusson. Internally the mosque is decorated with all the splendour the The walls Sultan could command. and pillars are veneered with coloured marbles; the mihrab, of pure white marble, is bordered with choice Persian tiles, and flanked by enormous gilt candelabra; the minber, pulpit, and maksura, praying place of the Sultan, are delicately carved in white marble; and the stained glass windows are of rich colour and beautiful design. Two of the windows are spoils of the Persian wars; the others are the work of Sarkhosh Ibrahîm.

Digitized by GOOGLE

drunken Ibrahîm, the most celebrated glass manufacturer of the period. Round the dome, as in S. Sophia, is inscribed the 36th verse of the 24th sura of the Kurân, and over the entrance, and on the walls of the mosque are beautifully written inscriptions, all from the hands of the celebrated

caligraphist Kara Hissari.
In the garden to the W. of the mosque are 2 mausoleums, the Türbeh

of Suleiman I., and that of his favourite wife, Khurrem, "the joyous one," who from a Russian captive rose to be the all-powerful Sultana known in the West as Roxalana. Both are octagonal buildings, in marble of various colours; and every detail in them is most carefully elaborated. Externally, the Türbeh of Suleiman I. is surrounded by an arcade; internally, the walls are overlaid with blue and white tiles, and 8 columns of marble and porphyry support a dome elaborately decorated with arabesques. In the centre are buried 3 Sultans—Suleiman I. (d. 1566), Suleiman II. (d. 1691), and Ahmed II. (d. 1695), and some princesses. bodies rest in the ground, and over them are tombs, sandûk, "box," covered with rich embroidery and costly shawls. Those of the Sultans are distinguished by their turbans and aigrettes, and that of the founder is surrounded by a railing inlaid with mother-of-pearl. Within the türbeh are preserved a relief plan of the Kaaba at Mecca, and fine old illuminated MSS. of the Kurân. Türbeh of Roxalana is also decorated internally with tiles and arabesques, but it has not been kept in such good repair as that of her husband. There are many other tombs in the garden, amongst others that of the Grand Vizier, Ali Pasha (d. 1871), on the S.

The mosque has an annual revenue of P. 300,000, which is chiefly devoted to the support of its dependent scholastic and charitable establishments. These surround the great court, and are reached from it by 10 gates. On the W. are the soup-kitchen, imaret; the hospital, Khasta Khaneh;

side near the mosque.

and the old house of the Agha of the Janissaries. On the S. are 4 colleges, medresseh; 3 schools, mekteb; and a medical school. On the E. is the Scraskerat; and on the N., where the ground falls away, are the baths, hammam, reached by a flight of steps that leads down from the terrace, whence there is a magnificent view of the city, the Golden Horn, the Bosporus, and the coast of Asia. At the N.W. end of the court is the Bâbi-Fetvah, the official residence of the Sheikh-ul-Islâm.

Ahmediyeh, Mosque of Ahmed I. This mosque, situated on the S.E. side of the At Meidan, Hippodrome, was built, in 1608-14, by Sultan Ahmed I., who is said to have shown his zeal by working upon it, once a week, with his own hands. It is surrounded by a great court planted with trees, and with its six minarets and dependent colleges, soup-kitchens, and tombs forms an imposing pile. When it was built, the mosque at Mecca was the only one in the Moslem world that had six minarets, and, to appease the outcry raised by the Imam of that place, Sultan Ahmed built a seventh minaret at the Kaaba. The external appearance of the mosque is very pleasing; the mode in which the smaller domes and semidomes lead up to the centre produces a pyramidal effect that gives an air of stability to the outline, and the six minarets go far to relieve what otherwise might be monotonous.

The fore-court, harâm, is surrounded on all sides by cloisters covered with small domes, and in its centre is the fountain for ablutions. -It is entered by a fine portal, which has exactly opposite to it the principal entrance to the Mosque, Jami'. This is rather larger than the Suleimaniyeh, measuring 235 ft. by 210 ft., but it is inferior both in design and in the richness or taste of its decorations. great defect is that it is too mechanically regular. "In this mosque, as in the Pantheon at Rome, if the plan were divided into quarters, each of the four quarters would be found to

Digitized by GOOGIC

be identical, and the effect is consequently painfully mechanical and prosaic. The design of each wall is also nearly the same; they have the same number of windows spaced in the same manner, and the side of the Kibleh is scarcely more richly decorated than the others. Still, a hall nearly 200 ft. square, with a stone roof supported by only four great fluted piers, is a grand and imposing object." — Fergusson. The mihrab, flanked by its great candelabra, is ornamented with marble slabs which conceal, so it is said, a portion of the black stone of the Kaaba. minber, a masterpiece in marble, is a copy of that at Mecca; it is surmounted by a gilt crown and crescent, and is the pulpit from which the decree that put an end to the tyranny The box of the Janissaries was read. or pew of the Sultan, mahfil-i-humayûn, to which a passage leads directly from the fore-court, is in the S.E. corner of the mosque. Kurâns of every form lie on gilded stands, inlaid with mother-of-pearl, and on the wall hangs the last covering of the Kaaba, brought back by the pilgrims from Mecca. The walls beneath the windows are covered with tiles which belong to the best period of Turkish art; but, in striking contrast to this beautiful work, whitewash has been unsparingly employed on the walls above. From the roof hang lamps, some of much value, and ostrich eggs.

The Ahmediyeh has a revenue of P. 200,000, and it is used, like the Suleimaniyeh, as a place of deposit for treasure. It is, in some measure, the state mosque of Constantinople, for here the Sultan and the chief officers of the Court and State were wont repair to celebrate the chief Moslem festivals of the Mevlûd, or birthday of the Prophet, the departure of the annual carayan for Mecca, and the two Bairams. the garden is the Türbeh of Sultan Ahmed I., a rectangular building with an anteroom, and a tomb-chamber covered by a dome, which is decorated with tiles of a good period of art. Within the türbeh are the tombs of

Ahmed I. (d. 1617), Osman II. (d. 1622), Murad IV. (d. 1640), and of several princes and princesses. All are covered with costly shawls and embroideries.

Mosque of Muhammad II. On the summit of the 4th hill of the ancient city, and on the site once covered by the Ch. of the Holy Apostles, Muhammad, "the Conqueror," erected the mosque that bears his name. It was built, 1463-69, by the Greek architect Christodoulos, who received as payment the whole of an adjoining street. This gift he apparently left to his family, for, under Ahmed III., Cantemir availed himself of the title to protect the Christians who lived

in it from expulsion.

The imperial burial-place in the Ch. of the Holy Apostles was called the Heroon, and here reposed the rulers of the Byzantine empire in sarcophagi of porphyry, granite, serpentine, and marble. These tombs were desecrated and plundered by the Latins after the capture of Constantinople in 1204, when the holy vessels were converted into troughs for the horses, and the mitres and vestments of the bishops into helmets and halters. The corpse of Justinian, which had reposed for 700 years in the subterranean vault of the church he had built, was robbed of its jewels, and the curtain of S. Sophia, valued at many thousand minæ of silver, was torn into shreds.

The mosque, with its fore-court and "garden," stands on an elevated terrace, and around it are 8 colleges, a residence for students, a school, a soup-kitchen, a hospital, a khân, and a bath, the whole forming an immense pile of buildings. The forecourt, harâm, is surrounded by cloisters, which are roofed by domes partly resting on ancient columns of marble and granite, and on three of its sides there are marble benches. centre, overshadowed by cypresses, is an octagonal fountain, with 24 washing places, into which water rushes by many spouts through a bronze grating. The barred windows of the

Digitized by Google

fore-court are ornamented externally with coloured marbles, and above them is written the first sura of the Kurân. The mosque, jami', has several times suffered severely from earthquakes, and after one of these it was almost rebuilt, 1768-71, by Mustafa III., in a semi-Italian style, so that much of the original character is It was intended by Muhammad II. to surpass all other mosques in his kingdom: but we have little means of judging, now, how far his architect succeeded. Enough of its form, however, still remains to tell us that, like all Turkish mosques, it was a copy of S. Sophia. The principal entrance, in Arab style, has some pretensions to beauty, but the interior is remarkable only for its vast dimensions. The decoration is of the simplest character, and the flood of light, which pours through numerous windows, on the whitewashed walls produces an To the rt. of almost painful effect. the entrance is a marble slab, set in lapis-lazuli, on which is written, in letters of gold, by the caligraphist Timurja helebi, the prophecy of Muhammad, "They will capture Constantinople; and happy the prince, happy the army, which accomplishes this." The mihrab, minber, and masbata are of white marble.

In the garden is the Türbeh of Muhammed II., a plain octagonal building, with a porch, and two rows of windows, in which "the Conqueror" lies alone. The interior is ornamented only with verses from the Kuan. The tomb, enclosed by a railing in aid with mother-of-pearl, as surmounted by an enormous turban, and has at its head and foot a large brass candlestick. Near this türbeh is another creeted for the Conqueror's wife, who was the mother of Bayezid II.

Mosque of Shah-zadeh, or of the Prince, erected, 1543-48, by Sulciman I., in memory of his son, Muhammad, by his Circassian wife, Khasseki. It is the carliest mosque built by Sinan, and the delicacy

and beauty of its outline makes it one of the most pleasing in the capital. The fore-court is of the usual type; the mosque has a large central dome flanked by four semi-domes, and there are a number of smaller semi-domes, which produce an admirable general effect. The mosque has two minarets of exquisite beauty and lightness. In the garden is the Türbeh of Princes Muhammad and Jehanjir, sons of Sulciman I. The türbeh is an octagonal building covered by a dome with deep flutes; and its marble walls are richly decorated. A peristyle, ornamented with tiles, leads to the interior, which is of unusual beauty. The Persian faïence, cloisonne, with which the walls are covered, belongs to the best period of Persian art, and is particularly worthy of examination. The tombs are those of the two princes, and of one of their sisters.

The Bayezidiveh, behind the great Bazâr, was built 1497-1505 by Sultan Bayezid II., son of the Conqueror. The fore-court is a fine specimen of It is surrounded by Osmanli art. cloisters, the columns of which are monoliths of verde-antico, porphyry, &c.; the arches are of black and white marble, and the columns rest on marble bases, and have delicatelycarved capitals. There are 4 doors in Persian style, and in the centre is an octagonal fountain built by Murad IV. The court contains some fine cypress and plane trees; and in it, as well as upon cornice, capital, minaret, and dome, are myriads of pigeons, from which it is sometimes called "the Pigeon Mosque." The pigeons are said to be the offspring of a pair bought from a poor woman by Sultan Bayezid, and presented by him to the mosque; and their lives are held sacred. There is a sort of permanent market in the court, which is generally crowded with buyers and sellers; and every Friday there is a distribution of food to the dogs of the Quarter. The Jami', with its two free-standing minarets, is of the usual type; it has a library attached to it. The garden

contains the Türbeh of Sultan Bayezid II. (d. 1512).

The Salimiyeh, built 1520-26, by Sulciman I. in honour of his father, Selim I., stands on the 5th hill of the ancient city, and is a conspicuous object from Pera. The Jami' is remarkable for the simplicity of its design, and the general propriety of its proportions. It has attached to it a library, school, soup-kitchen, khân, and bath. In the garden are the Türbehs of Sultan Salim I. (d. 1520), of his wife, and of Sultan Abdul Mejid (d. 1861). There is a fine view from the terrace.

The Yeni Valideh Jami'. new mosque of the Valideh Sultan, was commenced 1615 by the wife of Ahmed I., and completed 1665 by the Valideh Sultan Tarkhan, mother of Muhammad IV. The fore-court has fine cloisters, with many marble columns brought from Alexandria Troas, and a fountain overshadowed by cypresses. The Jami' is an imposing building, which has been much whitewashed and otherwise disfigured; it is decorated with blue and white tiles, and has some good stained-glass windows. The minarets are remarkable for the beauty of their decorative details. Along the walls of the mosque are numerous places for ablution. external galleries and the apartments reserved for the Sultan are ornamented with tiles of a good period, and in the latter there are some good stained glass and old wood-carving. S. of the mosque the outer court is planted with trees, and forms a regular bazâr, with small shops of all kinds. are also an imaret, a medresseh, and, at the bottom or the court, the Valideh Sultan Türbesi, in a small "garden" surrounded by a gilt railing. building is divided into two chambers, and internally ornamented with very beautiful tiles. In the outer chamber are the tombs of Muhammad IV. (d. 1687), Mustafa II. (d. 1703), Ahmed III. (d. 1730), Mahmûd I. (d. 1754), and Osman III. (d. 1757); in the inner is the tomb of Tarkhan, surrounded by an extremely beautiful inlaid railing, and the tombs of several princes and princesses.

The Laleli Jami', Tulip Mosque, built 1760-63, by Mustafa III., stands on a raised terrace, whence there is a fine view of the Sea of Marmara and the Seven Towers. In the interior are 5 fine columns of white marble, which are said to have come from the ruins of the Palace Bucoleon and of the Palace of Theodosius I. in the Forum of Taurus. At the S.W. corner of the enclosure is the Türbeh of Mustafa III. (d. 1775) and Selim III. (d. 1807); its exterior is highly ornamented, and round the interior runs a long inscription. There are 4 tombs; those of the Sultans are enclosed by railings, one of mother-of-pearl, the other inlaid; all are covered with rich shawls and embroideries. At the ends of the tombs are massive silver candelabra, a large chandelier hangs from the centre of the room, and there are several Kuran stands covered with embroidered silks on the floor.

The remaining mosques which deserve notice are Rustem Pasha Jami', near the Egyptian Bazar; it was built by the husband of Mihrimah, daughter of Sulciman I., and is profusely decorated with beautiful fatence of the best period. Nûri Osmaniyeh Jami', beside the great Bazâr; a fine mosque built entirely of marble, which was commenced by Mahmûd I. in 1748, and completed by his brother, Osman III., in 1755. Atik Ali Pasha Jami', near the Burnt Column, built by the Grand Vizier of Suleiman I., out of the ruins of the Forum of Constantine. Khasseki Jami', in the Ak Scrai Quarter; it was built by Suleiman I. in memory of his Circassian wife, whose two murdered sons are buried in the "garden" of the Shahzadeh Mosque, and has a Lying-in Hospital attached to it. Daûd Pasha Jami', on the 7th hill; built 1485 by a Grand Vizier of that name. chronogram gives the date 890 A.H. Mihrimah Jami', near the Adrianople Gate, built in 1555, by Sinan, for

Mihrimah, daughter of Suleiman I. and Roxalana. It was almost entirely destroyed by the earthquake of 1894. Yeni Valideh Jami', in the Ak Serai Quarter. A beautiful mosque, built in the Renaissance style, in 1870, by the mother of Sultan Abdul Aziz; the porch is of white marble. The Türbeh of the Valideh Sultan adjoins the mosque.

The Türbeh of Salim II. (d. 1575) is on the S. side of S. Sophia. It is beautifully decorated; four columns. two of white marble, and two of verde antico, support the portico; and within are the tombs of Selim II., of Nûr Banû, "Lady of Light," mother of Murad III.; of 5 sons of Selim, and of several princes and princesses.

The Türbeh of Abdul Hamid (d. 1789), a circular building of marble on the rt. side of the wide street leading from the outer bridge, and not far from the entrance to the Seraglio. It contains the tombs of Abdul Hamid and his murdered son, Mustafa IV. (d. 1808), distinguished by the railings round them and their white turbans. There are 15 other tombs, 5 with turbans and 3 with the fez; the remaining 7 are princesses. The tomb of Abdul Hamid is raised higher than the others, and covered with 7 shawls, the small tombs have only one shawl each.

The Türbeh of Mahmud II., "the Reformer" (d. 1833), near the Burnt Column. This, the latest and most splendid of the Türbehs, is a circular, domed building of white marble, with Corinthian pilasters, lighted by 7 windows with gilded gratings. contains the tombs of Mahmud II. and his mother, and of his son, Abdul Aziz (d. 1876), and several princes and princesses. The tombs of the two Sultans are covered with gold embroidered velvet and costly shawls, and surrounded by railings inlaid with mother-of-pearl. At the head of At the head of Sultan Mahmûd is the fez, the symbol of reform, with diamond aigrette and plume; Turkey.

Abdul Aziz is decorated with the insignia of the order of Osmaniyeh, which he founded. In the apartment there are several massive silver candlesticks, and some Kurân stands, inlaid with silver and mother-of-pearl, on which rest very beautiful MSS. of the Kurân. There is a fine public drinking fountain connected with the Türbeh.

§ 16.--THE SERAGLIO.

The scenes that have been enacted within the walls of the Seraglio make it one of the most interesting places in Constantinople. Admission to the inner court and gardens is by special order, irâde, of the Sultan, which can only be obtained by application, through the Embassy, to the Grand Chamberlain. The order is rarely granted except to distinguished visitors, who are treated as the Sultan's guests, entertained in one of the kiosks, and accompanied by one of the Imperial aides-de-camp. 5l. to 6l. are given in presents to the palace servants. No permission is required to visit the outer gardens and the Court of the Janissaries.

The Saraglio, Serai, occupies the E. end of the promontory on which stood the ancient Byzantium and its Acropolis. The situation is lovely. Here were the large public Baths of Arcadius: the palace of the Empress Placidia; the palace of Mangana (p. 30); the churches of S. Barbara, S. Demetrius, and of the Virgin. Hodegetria; and the residences of the notables of the Byzantine Empire. The great Imperial Palace was more to the S., and only partially within the present Serai enclosure. Serai was protected on the sea side by the city wall (p. 29), now partially demolished, and was separated from the city by a land wall which ran across the promontory from Yali Kiosk Kapusi to the vicinity of Akhir Kapusi on the Marmara, and still exists. The gates in the land and the tomb of Sultan | wall are Demir Kapu, Iron Gate, near

Digitized by GOOGLE

the railway station; Soûk Cheshmeh Kapusi, Gate of the Cold Spring, near the Sublime Porte; Bâb-i-Humayûn, Imperial Gate, close to S. Sophia; and Gül-khâneh Kapusi, Gate of the House of Roses, near the shore of the Sea of Marmara. The Bâb-i-Humayûn is a lofty portal, on the site of the original gate, built by Muhammad II., on which the heads of decapitated pashas were placed. Above the entrancedoor are inscriptions in golden letters. Through this gate the Sultan enters when he visits the Serai in state on the occasion of the festival of the Hirkai-Sherif, or "of the Prophet's mantle," 15th Ramazân, when the mantle, which is preserved in the Serai, is exposed to view.

Within the walls are terraced gardens, planted with cypress, plane, and other trees, amidst which buildings and kiosks, erected at various times and in many styles, are scattered without any attempt at order or method. The earlier date from the reign of Muhammad II., who, however, lived in the Eski Serai, "old palace," which stood on the ground now occupied by the Scraskerat. When the Sultans moved to the Scraglio enclosure, the old Serai was given to the widows of deceased Sultans. Seraglio was the principal residence of the Sultans until Mahmud II. established himself in the palace of Cheragan, on the Bosporus, N. of the Golden Horn; and when Abdul Mejid moved to the Dolmabaghcheh Palace, and the Seraskerat was built, the Seraglio became the residence of the widows of Sultans and their retinues. In 1863 and 1865 many of the buildings, including a beautiful Summer Palace built by Abdul Mejid for his harem, were destroyed by fires; but fortunately the oldest, and the most interesting historically, escaped. Photographs of the rooms in the Serai can be obtained in Pera.

The Seraglio hill rises in three terraces, of which the two lower are occupied by gardens, and the upper by the Court of the Janissaries, and the Palace with its gardens. The

most frequented entrance is the S'oûk Cheshmeh Kapusi, which leads directly to the lowest terrace. On this, towards Seraglio Point, are the Military Hospital and Medical School, and towards the S. a Military School The garand a Cavalry Barrack. dens, into which the Yali Kiosk Kapu and Demir Kapu also open, are not well kept, and the ground was much cut up when the railway to The middle Adrianople was made. terrace is reached by turning to the rt. after passing through S'oûk Cheshmeh Kapusi. It is well planted, in places, with trees, and on it, in order from the gate are the Mint, the Art School, in which are casts of the Gigantomachia from Pergamum, now at Berlin, and the Chinili Kiosk, in which is the Museum of Antiquities (p. 69). A broad path that passes the Gül-khâneh Kiosk, in which Abdul Mejid signed the celebrated Hatti Sherif of Gül-khâneh, runs round the hill, and on the S. side leads up to the upper terrace.

The **Bab-i-Humayûn** opens directly into the Court of the Janissaries. On entering there is a grand view over the Sea of Marmara, of Princes' Islands, Kadi Keui, and the distant range of the Bithynian Olympus. On the rt. is the path leading down to the middle terrace, and on the l. the church of S. Irene (p. 43), now used as an Armoury. The interior of the ch. is filled with rifles and bayonets of modern pattern; and here are preserved the swords of the conqueror Muhammad II. and of Skanderbeg; an armlet of Tamerlane, and the keys of numerous conquered cities. Here is also a large quantity of chain mail and some fine Circassian helmets. There are 2 effigies in suits of chain mail, one with a remarkably fine headpiece: numerous flags, red and green, are suspended aloft, and two of them, called the flags of Ali, bear on a red field three double-bladed swords with other ensigns.

outside the ch. are several enormous sarcophagi of porphyry from the Ch. of the Holy Apostles, an obelisk of porphyry, and the pedestal

on which stood the porphyry pillar bearing the statue of the Empress Eudoxia, the wife of the Emperor Arcadius. It was on the occasion of the inauguration of that statue that Chrysostum is said to have preached the sermon which led to his banishment, because in it he was supposed to have likened his enemy the empress to Herodias, who sought the head of John the Baptist. The Sarcophagi, which have no ornament except the cross and the monogram of Christ, are supposed to be those of Constantine the Great and other emperors. Beyond S. Irene is the Mint, from the corner of which a path leads down to S'oûk Cheshmeh Kapusi, and here is the celebrated Plane-tree of the Janissaries. Beneath this tree the Janissaries hatched mutinies and palace revolutions, and hence they sent in their demands to the Sultan for the dismissal of unpopular Ministers, or the grant of new privileges and concessions.

At the end of the court is the Orta Kapu, Middle Gate, the entrance to the inner court of Serai, through which no one can pass without an order from the Sultan. It is flanked by towers, and closed by two doors, between which was the Chamber of Execution. Here Grand Viziers and Ministers who had incurred the displeasure of Sultans were seized and executed after leaving the presence; and here foreign ambassadors had humbly to await permission to pass the second door. front of the Gate is the Mounting Stone, where everyone except the Sultan was obliged to dismount before entering the inner court. Court is turfed, planted with trees, and surrounded by a low gallery covered with lead, and supported by columns of marble. On the rt. are the kitchens, covered with domes. first of these was for the Sultan, the second for the chief Sultanas, the third for the other Sultanas, the fourth for the kapu aghasi, or commandant of the gates: in the fifth they dressed the meat for the ministers of the divan: the sixth belonged to the Sultan's pages, ichoglan; the seventh to the

officers of the Seraglio; the eighth was for the women and maid-servants; the ninth for all such as were obliged to attend the court of the divan on days of session. On the l. a path bordered with cypresses leads to the Bâb-i-S'âdet, Gate of Felicity, the entrance to the interior of the Serai which was formerly guarded by white eunuchs. The portions of the palace shown to visitors are:-The Throne Chamber, or Hall of the Dîvân, built by Suleiman I., in which the Sultans gave audience to foreign ambassadors, and the Grand Vizier, assisted by his council, used to determine all causes. civil and criminal, without appeal. The hall is richly decorated with arabesques and fatence; and in it there is a large divan, with a canopy supported by gilt metal columns richly incrusted with precious stones. ornamental chimney, and the latticed window behind which the Sultan sat when giving audience to ambassadors, should be noticed. The visitor next crosses a flower garden, and passes through courts round which were the apartments of the Sultan's pages, to the Kitab Khaneh, Library, which is closed by a very beautifully orna mented bronze door. It contains about 3000 MSS. in Arabic, Persian, and Turkish; a number of Greek MSS.: and a genealogical tree with medallion portraits of the Sultans. None of the MSS. are of exceptional value, according to Prof. Vambéry, the only European who has examined them.

On leaving the Library the Khazna, Treasury, is to the l.; its façade is covered with tiles, and it has two doors which are opened with great ceremony by the keeper and his assistants. The Treasury consists of 3 rooms, with galleries which are reached by a wooden staircase. the first room the most conspicuous object is a great throne, or dîvân, of beaten gold, set with pearls, rubics, and emeralds, thousands on thousands in number. This was a spoil of war taken from one of the Shahs of Persia by Selim I. in 1514. In the gallery of the same room there is a

more interesting and beautiful diran, volvers, knives, forks, silver spoons, which is a genuine work of old Turkish art. The entire height is 9 ft. or 10 ft.; the materials precious woods—cbony, sandal wood, &c.—incrusted or inlaid with tortoiseshell, mother-of-pearl, silver, and The finer decorative details are in mother - of - pearl marquetric, with splendid cabochon gems, fine balas rubies, emeralds, sapphires, pearls, Pendant from the roof of the canopy, and occupying a position which would be directly over the Sultan when seated on the dîvân, is a golden cord, on which is hung a large heart-shaped ornament of gold, and beneath it again a huge uncut cmerald of fine colour, nearly 4 in. in diameter, and 11 in. thick. Richly decorated arms and armour form a conspicuous feature of the contents of all the three rooms. In the first room is a splendid suit of mixed chain and plate mail, wonderfully damascened and jewelled, which was worn by Murad IV., in 1638, at the capture of Baghdad. The hilt and the greater portion of the scabbard of his scimitar close by is incrusted with large table diamonds. A massive tankard in solid gold, probably Hungarian, is ornamented with upwards of 2000 flat table diamonds. A brass bowl, inlaid with silver, bearing the name and title of Kait Bey, the Mameluk Sultan of Egypt, 1468-96, is a very beautiful specimen of Arab art. The large circular case in the centre of the room contains several thousand coins, in bowls, some of which are Roman, Byzantine, and early Arab. The backs of the wall cases are hung with velvet saddle-cloths, embroidered and set with jewels, and there are splendid enamelled jewel-hilted daggers, sabres, scimitars, maces, battleaxes, &c. A great proportion of the objects in the glazed cases are, however, of the commonest and most trivial kind. Side by side with beautiful specimens of Oriental art are modern French and Viennese clocks. gaudy modern china vases with hideous metal mounts, musical boxes. Geneva watches, duelling pistols, re-

card cases, &c. The principal attraction of the second room is a collection of the costumes, or state robes, of all the Sultans from Muhammad II., "the Conqueror" (1453), to Mahmud II., "the Reformer," who died in 1839. Some of the costumes may really be in part, if not wholly, All the turbans are authentic. enriched with splendid jewelled aigrettes, and each figure has a magnificent dagger inserted in the waistband. Every one of these weapons is a masterpiece of art; one has a hilt of chiselled steel, in perforated work, enriched with gold inlay worthy of Cellini himself; the hilt of another is formed by a huge single emerald. All the outer robes are of magnificent figured brocades, the pattern of each a masterpiece of Oriental design, wrought out in fine silk, gold, and silver, of texture rich, and thick enough to almost stand on end by itself. The under-garments, again, are nearly all of figured silks of the most exquisite and varied patterns.—(Mr. J. C. Robinson.)

In the court of the Treasury is the Kafess, cage, a room in which the imperial children were confined from fear of their aspiring to the throne; and an ancient altar of red porphyry. In a separate building, opposite the Treasury, are kept what may be called the credentials of the Sultans as successors of the early Khalîfs. They are the Hirka-i-Sherîf, or, "Mantle of the Prophet"; Sanjak-i-Sherif, or, "Standard of the Prophet"; the Prophet's staff, sword, and bow: the swords of the first and other relics. three Khalîfs; These are not shown to visitors. From the Treasury visitors pass out to a terrace, with well-kept flowerbeds, that overlooks the Bosporus. To the rt. is the Mejidiyeh Kiosk, built of marble by Abdul Mejid, and sumptuously furnished in European style. Here coffee and cigarettes are offered to those visiting the Serai. The view from the terraces beside the Kiosk is exceptionally fine, ranging over the peaceful palace garden to the mouth of the Golden Horn, and up the winding Bosporus almost to the Sweet Waters of Asia on the one hand, and over the Sea of Marmara to Princes' Islands and the mountains of Bithynia on the other. To the l. is the lovely little Baghdad Kiosk, which is said to have been built by Murad IV. in imitation of one that he saw at Baghdad. It is reached by a flight of marble steps, is thoroughly Oriental in character, and is the finest existing specimen of Turkish decorative art. The walls are covered within and without with beautiful blue tiles; the doors are inlaid with ivory and mother-of-pearl; and the carpets, draperies, and dîvân coverings are most elaborate and costly specimens of Oriental workmanship. The charming manner in which the colours in the interior are blended is very striking. From the Kiosk there is a good view of Galata, Pera, and the harbour crowded with ships. the inner garden, beneath the Baghdad Kiosk, is the Column of Claudius Gothicus (p. 42), often called the Col. of Theodosius. Visitors leave the Serai by the way they enter, through Orta Kapu, and across the Court of the Janissaries to the Bab-i-Humayûn, or by turning to the rt. past the Mint to S'oûk Cheshmeh Kapusi.

§ 17.—Museums.

The Imperial Museum of Antiquities is situated within the Seraglio grounds. Admission on payment (Index, p. 160); ticket office on the steps of Chinili Kiosk. Catalogues of the sepulchral monuments, the Greek and Roman sculptures, and the Himyaritic and Palmyrene monuments are published in French. State collection of Antiquities, begun in 1850, was kept at first in the Court of S. Irene and other annexes of that Church, but in 1875 was transferred to its present locality. The Museum consists of Chinili Kiosk (Fatence K.) and the New Museum. The former, details of the sculpture, and left few Turkey.

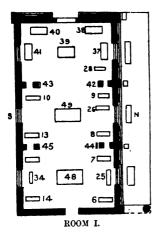
which was built by Sultan Muhammad in 1466, and repaired by Sultan Murad III. in 1590, is one of the oldest Turkish buildings in Constantinople. The plan is a Greek cross, and the re-entering angles carry a dome with pendentives. In each of the re-entering angles there is a room covered by a dome, and the north arm ends with an hexagonal In front a beautiful portico runs the whole length of the building. The kiosk was once ornamented within and without with faience, remains of which still appear; the inscription over the door is a fine specimen of caligraphy. The New Museum was built in 1891, to contain the Sidon sarcophagi, which, with the Assyrian, Chaldaean, Hittite, and other antiquities, form one of the most interesting collections in the world. Its importance is due to the zeal and ability of H.E. Hamdi Bey. who personally conducted the excavations at Sidon. In one tomb, which contained seven chambers, were found "Alexander's," the "Mourners'," the "Satrap's," the "Lycian," and other sarcophagi. From another was taken the sarco. of Tabnith, king of Sidon, the son or father of Eshmunazar, whose sarco, is in the Louvre at Paris.

The New Museum, which is first visited, consists of a ground-floor with two rooms separated by a vestibule that is reached by a flight of marble steps, and an upper storey with three rooms. On either side of the steps are sarcophagi from Tralles, Iassus, and Tripolis. In the vestibule are:-1. A lion from the mausoleum at Halicarnassus.— 2. 3. Lions from the Bucoleon palace, and sepulchral stelae from Nicaea and Amisus.

Room I. (rt.). Down the centre are :- 48. the "Satrap's sarcophagus" from Sidon, Parian marble. It marks the transition from the anthropoid to the temple-shaped sarcophagi, and is an interesting example of the Ionian School of Art (B.C. 470-450). water that filled the tomb-chamber has eaten away some of the finer

Digitized by GOOGIC

face: an Oriental prince, sceptre in hand and wearing a tiara, is seated on a throne and presiding at a charint, or horse race. Behind him stand two women, one perhaps his wife. S. end: W. face: four youths, lance in hand. a hunting scene in which the prince and his companions appear. N. end:



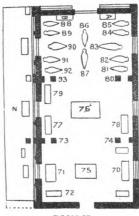
the prince on his funeral couch with a rhyton in his right hand held out towards a slave, behind whom are two women, one scated in an attitude of deep grief. - 49. The "Mourners' sarco., from Sidon, Pentelic marble, belongs to the Attic School of Art (4th centy. B.C.), and was originally There are still traces of coloured. blue, red, and yellow. The sarco. has the form of a Greek temple with Ionic columns, between which are eighteen female figures, some seated. others standing. The sculptor has given each figure its own special attitude of profound sorrow, and has transferred to stone the varied forms of heart-rending grief. The series commences on the W. side, and so does the scene on the frieze, which represents some hundred figures hunting panther, bear, boar, and deer, and closes at the S. end with a pro-

traces of the original colouring. E. cession bearing the spoils of the chase. In the last is apparently the deceased, with whose bones were found those of his favourite hounds. On either side of the pent-shaped lid is a funeral procession, in which the sarco. is being carried to the tomb on a waggon drawn by four horses; at each end is a group of three mourners; and at each corner a sphinx. - 39. Sarco, from Seleucia (Selefke). Inferior to the last, and the heads of four of the figures are missing. the sides and ends are scenes from the life of the deceased, apparently a prince,-in childhood with the women, in youth hunting boar, in manhood seated on a throne, and in old age surrounded by his councillors. turning to the door and following the S. wall are:—14. Sarco., of lead, Emesa (Home), ornamented from with winged sphinxes and heads of Medusa.—34. Sarco. of burned clay from Chanderli.-45. Sepulchral stele, from Pella in Macedonia, a very fine work of the 5th or 4th centy. B.C .-13. 10. Sarcophagi of lead, from Emesa and Berytus.—43. Sepulchral stele, from Sidon, Christian period; a warrior wearing a military cloak, Greek inscription, traces of blue and red colour.-41. Sarco., from Thessalonica, Roman period, Bacchanalian scenes.-40. Surco, from Tripoli, vellow marble, a fine Roman work but unfinished. Scenes from the legend of Hippolytus as told by Euripides; in the centre Hippolytus, when starting for the chase is accosted by the nurse of Phaedra, on the left Phaedra seated with a cupid at her feet .- 38. Sarco., from Thessalonica. a Roman work, Cupid and Psyche before an altar, cupids, lion heads, garlands and a winged sphinx .- 37. Sarco., a fine Roman work; on one side a scene from the legend of Hippolytus and Phaedra, on the other an eagle and garlands, on one end a winged sphinx, on the other Theseus deserting Ariadne, who is asleep on the island of Naxos.—28. Fragment of red porphyry Sarco., possibly that of Constantine and Helena.—42. Frescoe, from tomb at Sidon.—26.

Digitized by GOOGLE

Part of Sarco., Roman period, an given to each figure as if it were a incident in a battle with Amazons .-9. 8. 7. Ornamented lead Sarcophagi, from Emesa and the Lebanon.-44. Sepulchral stele, from Syme, an interesting specimen of Ionian art in 6th centy. B.C.-25. Sarco., from Sidon, Roman, at one end a seated woman weeping before an urn.

Room II. Down the centre are: 75. Sarco., from Sidon, in the Lycian style, Parian marble, 4th or 5th centy. The sculptor has drawn his inspiration from the frieze of the Parthenon and has followed the best traditions of Attic art. On one side Amazons are engaged in a lion hunt, on the other men take part in a boar hunt. Note the grouping of the figures, the expressive faces of the riders, and the beauty of the horses. On one end two centaurs quarrel over a hind, on the other a combat between a Centaur and a Lapith.-76. "Alexander's" Sarco., from Sidon, Pentelic marble, is a unique work of art, in the form of a Greek temple, which belongs to the latter part of the 4th centy. B.C. (320-300). It is remarkable for the perfect harmony of all its parts, for its fine colouring, for the creative power of the artist who displays the highest qualities of architect, painter, and sculptor, for the freedom and spirit with which he has treated every part of a complex design, and for his complete mastery of every detail. The name of the artist is unknown, and so is that of the person whose remains the sarco. contained. It could not have been Alexander, who was buried at Alex-W. side and S. end: a cavalry combat between Macedonians and Persians, perhaps Issus from its similarity to a mosaic of that battle found at Pompei. On the l. Alexander charges at the head of his cavalry, and is about to lance a Persian who is trying to free himself from his falling charger. A little to the rt. is a Macedonian general, perhaps Parmenio. The combat is continued along the face and over the end. Note especially the symmetry likeness, the life and spirit of the combatants, the subtle distinction between the Greek and Persian horses, and the delicate colouring. and N. end: a hunting scene; in the centre a Persian satrap is attempting to spear a lion that has sprung at the breast of his horse, on the 1. Alexander, distinguished by his crown, is about to give the lion its death blow. on the rt. a general hurries to the rescue. The three horses are admirable, and not inferior to anything in Greek art. On the rt. a Greek spears



ROOM II.

a stag that a Persian is about to club, on the l. a Persian archer is about to shoot a lion, and a Greek to launch his javelin at a deer. At the end a group of Persians, one killing a panther with his battle-axe. The lid is ornamented with heads of Medusa, goats' heads, vine scrolls, and arabesques. At each corner is a lion couchant, and at each end of the ridge sphinx. The carving is very delicate and the corouring is well preserved. Returning to the door and following the N. side, are:-72. 71. Sarcophagi of burned clay painted, from Clazomene. Leaf ornaof the grouping, the individuality ment, battle scenes, animals, &c.

Primitive Ionian art of 6th centy. B.C. -78. Very finely sculptured bas-relief from Pergamum, end of 4th centy. B.C. -77. 78. 79. Surcophagi from the same tomb, and made of the same marble as "Alexander's" sarco., and similar in shape, but smaller. They have no has-reliefs, but some of the details are finely carved, and there are traces of colouring.—93. Altar of limestone in the Egyptian style; there are two sphinxes and a niche for the deity.-87. 91. 92. Anthropoid sarcophagi, from Mîumîveh, near Sidon.—90. Sarco. of Tabnith, King of Sidon, from Sidon, is of Egyptian basalt (amphibolite), and in Egyptian style. It is surmounted by a human figure wearing an embroidered garment, which ends on either side in the head of a falcon. On the lid is an inscription in hieroglyphics, which shows that the sarco. originally contained the remains of Penephta, an Egyptian general; the remainder of the inscription is an extract from the 'Book of the Dead.' Beneath the Egyptian is a Phoenician inscription which reads:-

I Tabnith, priest of Ashtoreth, King of the Sidonians, son of Eshmunzar, priest of Ar, King of the Sidonians, lie at rest in this tomb. Whoever thou art who discovers this tomb, do not I adjure thee open my coffin, and do not disturb me, for there is neither silver nor gold nor treasure beside me. I rest alone in this tomb, do not I adjure thee open my coffin, or disturb me, for such an ac' is an abomination in the eyes of Ashtoreth. If thou openest my coffin, and disturbest me, mayest thou have no posterity amongst the living under the sun, and no resting-place amongst the dead."

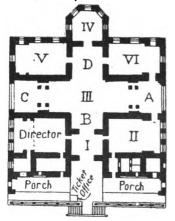
When the sarco. was opened the embalmed body of Tabnith was found in a good state of preservation. is now in a glass case behind the sarco. A number of jewels and precious stones were also found and are shown in the glass cases. It has been suggested that Tabnith, who reigned in the last half of the 6th centy. B.c., purchased the sarco. in Egypt, and had it prepared for his reception at the time of Cambyses' expedition. - 89. 88. 85. 84. Anthropoid sarcophagi from near Sidon, 5th and 4th centy. B.C. Some of them have a resemblance to the sculptures found at Olympia. In two presses at the

end of the room are a number of small objects found by Hamdy Bey during his excavations at Sidon.—83. Sarco. of a queen, perhaps the wife of Tabnith, from Sidon; an inscription in hieroglyphs has been erased.—82. 81. Sarcophagi from Damascus; one 5th centy. the other 2nd centy. B.C.—74. Bas-relief from Thessalonica, 5th centy. B.C., Aesculapius and Hygiea with the snake.—70. Sarco. from Clazomene similar to 71, 72.

On the walls of the staircase leading up to the first storey are Assyrian sculptures and inscriptions. In the room to rt. of landing is a unique collection of Assyrian and Chaldean antiquities, chiefly from the American excavations at Niffer, Telloh, and Sippara. They consist of sarcophagi, some covered with blue glazed ware; cuneiform inscriptions which go back to B.c. 4000, and approach the form of the original hieroglyphs, &c. The stelae of Naram Sin, and Nabonidus should be noticed. Near the middle of the room is a good model of the excavations. In the next room is a small collection of Egyptian antiquities, most of them presented to Sultan Abdul Aziz by the Khedive of Egypt, Abbas Pasha. In the third room are interesting specimens of Oriental and Osmanli art, old Persian and Turkish curpets, of good design but rather worn, one of which is said to have belonged to Ahmed I. (1603-17); a Kurân box inlaid with mother-of-pearl, belonging to Ahmed III. (1703-30); furniture belonging to Selim I. (1512-20), and Ahmed III.; in a corner a beautiful Mihrab from the mosque of Sultan Ala ed-Dîn in Konia; fine inlaid woodwork, &c. In glass presses and cases are fine old mosque lamps, embroidered girdles, gold plates, a model of Yeni Jami', &c.

Chinili Kiosk. In the portico, to left a colossal limestone statue of Hercules from Cyprus; to rt. a colossal marble statue of Jupiter from Gaza, apparently a late Roman work. Beneath the portico several mediaeval antiquities, including 220. the tombstones of Victor Barbadico, Lieutenant of Cyprus in (1547, and 192 of Guliel-

mus Bechabius, one of the Knights of Rhodes (1374). Room I. Christian antiquities. -164, 165. Statuettes of the Good Shepherd, 3rd and 4th centy. -166. 167. Lions from the Bucoleon palace.-171. Virgin and Child between two bishops.—178. Fragment with busts of prophets with nimbus, 13th centy.—183. 184. Capitals with girl-faced seraphim, 6th centy.—189. 190. Fragments of a white marble column, 5th or 6th centy., possibly from S. Sophia. On one a vine, between the branches of which are men and animals; on the other, rt., the oldest known representation of the Baptism of Christ in the Jordan, l., two women, a bear, and a man seated.



CHINILI KIOSK.

Room II. Hittite inscriptions from Hamath, on a lion from Marash, incised tablet from Bor, Stelae, &c .-196. Tablet with Greek inscription. the only authentic relic of the Temple of Herod at Jerusalem, discovered by M. Clermont-Ganneau. It forbids strangers, under pain of death, to pass the balustrade round the hieron, or that part of the Temple reserved for the Jews.-195. The Siloam inscription from the rock-hewn channel that conveys the water of the Fountain of the Virgin to the Pool of Siloam at Jerusalem. It is in Phoenician characters and relates to the cutting of the channel. Authorities differ as to its date, but it is earlier than the Exile, and is possibly as old as the reign of Hezekiah. There are also many *Himyaritic and Palmyrene* inscriptions and sculptures.

Room III. E. arm (A.).—In a large glass case are small objects from Dr. Dörpfeld's excavations at Troy in 1893; and in the wall-presses are vases, lumps, &c., from Hissarlik and other places.—113. Bas-relief from Thessalonica. A boar hunt, from the Arch of Diocletian at the commencement of the Via Egnatia.—137. Head of Medusa from the Forum of Constantine.-79-81, Statue and Statuettes from Magnesia ad Maeandrum.— 98. Archaic statue of Apollo from Thasos .- 90. Roman girl from Crete, 1st centy. A.D.—133. Bas-relief. Hercules as an archer, from Thusos; a fine work of 6th centy. B.o. In centre: -68. Jupiter Ammon, from Pergamum. -59. Colossal head of woman from Smyrna. S. arm (B.).—75. Niobe, from Leptis Magna.-1. Statuette, from Tralles; a comic actor,--111. 112. Fragments of a Balustrade from Pergamum with figures of Demeter.—18. Fine bust of Roman lady from Ephesus. W. arm. (C.).—In wall-presses, objects in terra-cotta from Myrina.— 72. Marsyas from Tarsus; note the expression of the face, and the anatomical details.—50. Colossal statue of Nero, with inscription, from vicinity of Trailes.—9. Head and torso of Apollo, a very fine work of the Tralles' school, 3rd centy. B.c.-47. Colossal head of Lucius Verus from Aivali.-46. Statue of Hadrian, young and laurel-crowned from Cyzicus. N. arm (D.).—78. Archaic head; the only example of the large primitive statuary of Rhodes, 6th centy. B.c.-141. Altar, from Neapolis (Shechem), with dedicatory inscription and name of sculptor; scenes from the lives of Hercules and Demeter, and Apollo and Artemis.—114. Stele from Cyzicus; a fine medallion with head, and beneath it a decree of the Senate and Demos of the city in honour of the person represented .- 51. A good bust of

Tiberius from Cyme.—32. 33. Archaic statues of Cybele, from Cyme, early Ionian art.

Room IV. At entrance, 134. Hercules from Troy, and 110. Bacchus from Cyzicus, both in high relief.—45. Colossal statue of Hadrian trampling on the figure of a child representing Cyrenaica Victa, from Crete. He wears a richly ornamented cuirass and the military cloak.—108. Altar dedicated to a local deity from Thyateira—83. Head from Assos.—44. Bustof an unknown Roman Emperor.—54. Colossal head of Roman Empress, perhaps Sabina.—Inscribed stele from Crete. Small objects in terra-cotta, &c., from Assos and other places.

Room V. -- Bronzes. There is no catalogue, and the position of the exhibits is sometimes changed. most important are: portions of the statues of two athletes, in the best style of art, from Tarsus; the walking Hercules from Yanina; a portion of the head of one of the serpents forming the Serpent Column in the Hippodrome: statue of Hercules from Karia: inscribed bronze tablet from Assos; statue of Minerva marble Berenice; in a glass case, gold and other ornaments found by Schliemann at Troy; bronze mirror from Myrina, and a very beautiful patera from In the wall-presses are Lamsakos. a bronze helmet, of Assyrian type, from Cyprus, and a number of small objects from the excavations at Sidon, in Thrace, and other places. In a corner of the room is a fountain of the same date as the kiosk.

Room VI.—Cypriote Antiquities, no catalogue. Statues of deities, priests, and princes from the 6th centy. B.c. onward; most of them show traces of Egyptian influence. In presses specimens of Cypriote pottery from the rude pre-Hellenie ware to the finely-coloured Greek vase.

Among the objects scattered over the grounds around the Museum, the inscribed pillars from Iassos, a large ancient font from the Ch. of S. Mary Chalcopratians, and the escutcheons of the knights of Rhodes may be noticed.

Museum of Ancient Costumes, or of

the Janissaries. (Open daily; admission P. 5.) In the building, handicraft school, at the S. end of the Hippodrome. It contains a collection of old Turkish costumes on lay figures, which was formed by Sultan Abdul Mejid, and at one time kept in the Here may be seen the Seraglio. Sheikh-ul-Islam; the viziers; pashas: the commander of the Janissaries; the Kettles of the Janissaries borne by their proper officers, preceded by another carrying the ladle; the Sultan's dwarfs, his surgeon, executioner, &c.; the chiefs of the black and white eunuchs; representatives of divers trades and professions, and numerous other persons. In no other place can the visitor obtain such a vivid impression of that strange old Turkish life which passed away for ever when Mahmûd II. introduced his reforms.

Russian Archaeological Institute, founded in 1894 by Alexander III. for the study of Greek, Roman, and Byzantine antiquities in Turkey. has a library of 12,000 vols., and a small museum, containing MSS. and The members are enantiquities. gaged in archaeological researches, and upon excavations at interesting Among the results obtained are, the discovery of a pre-historic necropolis near Monastir, and of the ruins of Preslav, the first capital of Bulgaria, near Shumla. A report of the Transactions is published every four months. The Czar procured through the Institute, from a monastery at Sarumsaklu, near Caesarea Mazaca, the greater portion of the MS. of the Gospels, known as the Codex N. Purpuraeus, leaves of which had previously found their way to the libraries of the British Museum, Vienna, the Vatican, and Patmos. Admission to the Museum on application to the Director.

§ 18.—WATER SUPPLY—AQUEDUCTS —CISTERNS—FOUNTAINS.

The natural water supply of Constantinople must always have been small and insufficient for the popular

75

tion; and from the time of Hadrian to the present day Emperors and Sultans have endeavoured to secure a good and constant supply by bringing water from a distance. The principle adopted was that of mountain reservoirs and gravitation. The flood water was impounded in winter in reservoirs, and conveyed by aqueducts to the city, where it was stored in open reservoirs and large subterranean cisterns. This system is believed to have been initiated by the Emperor Hadrian, who is known to have improved the water supply of Byzantium, but the principal works were executed by the Byzantine Emperors. The Turks retained the reservoirs, bend, and the aqueducts, kemer, and even added to their number, but they allowed most of the cisterns to fall into disrepair, and replaced them by a system of water stations, taksim, whence water is distributed to the various Quarters of the city for the supply of mosques, baths, public fountains, and private houses.

Before the introduction of water from Lake Derkos, near the Black Sea, there were three main systems of water supply, two for Stambûl and one for Galata and Pera. (1.) An aqueduct, ascribed to Constantine the Great, which passes beneath the walls of Stambûl, near Edirneh Kapu, brought water from the springs and streams, near Karamatli and Halkali, to the W. of the city. The water crossed an aqueduct of 11 arches at Kavas Keui. The system was improved by Valens, who built the aqueduct which now bears (2.) Water is brought his name. from reservoirs in the vicinity of Belgrad — about 15 m. from the city, at the head of the Valley of Sweet Waters—by a conduit which crosses the intervening valleys by five aqueducts, and finally passes round the heights above Eyûb to Egri Kapu, whence it is distributed over Stambûl. One of the aqueducts is ascribed to Justinian. (3.) An aqueduct built by Mahmûd I. conveys water for the use of Pera and Galata from a reservoir constructed by the

same monarch at Baghcheh Keui, near Buyukdereh. The reservoirs and aqueducts are more fully described below (p. 102); the ancient and modern works connected with the systems within the city are noticed here.

The Aqueduct of Valens, Bosdoghan Kemeri, spans the upper portion of the valley between the 3rd and 4th hills. It commences a short distance E. of the Mosque of Muhammad II., and ends near the W. wall of the Seraskerat. Its length is 2031 ft., and it has a double tier of arches, the lower 321 ft. high, the upper It was built with stones 271 ft. from the walls of Chalcedon, which were broken down by Valens to punish the city for having taken the side of his rival Procopius; and has since been repaired by Justin II., Constantine Copronymus, Basil II., Romanus Argyrus, and Sultan Suleiman, "the Magnificent." At either end steps lead to the summit, whence there is a fine view, and visitors are allowed to walk from end to end. (Small fee to the water-guard at either end.)

The aqueduct forms a picturesque object from many of the points of view round Stambûl, especially when seen towards sunset, when the western rays pouring through the arches, overhung with foliage, tinge the surrounding objects with that inimitable purple and golden haze peculiar to the Bosporus; it is still used to convey water by pipes laid along its summit.

The Cisterns constructed by the Greek Emperors were excavated in the ground, and vaulted with brick, the arches being supported by numerous pillars or columns. Ducange gives the names of 19 mentioned by mediæval writers. The most important are:—

The Cistern Basilica, Yeri Batan Serai, "the Underground Palace," in the street Yeri Batan Serai, leading from the W. corner of the court of S. Sophia to the Persian Embassy. The entrance is in the court of a private house, the owner of which grants

Digitized by GOOGIC

admittance. It is the finest cistern in the city, and is ascribed to Constantine the Great; it was enlarged by Justinian, and was under the Portico of the Basilica, in which the great Law Courts of Constantinople sat. The Portico, Στοὰ Βασίλειος, 'Pηγία, was full of booksellers' stalls, and crowded with lawyers and their The cistern is 336 ft. long clients. and 182 ft. wide, and its vaulted brick roof rests on 336 columns, arranged in 12 rows of 28 columns each. The columns are 39 ft. high, and many of them have Corinthian The cistern always concapitals. tains water, brought from Belgrad. It cannot be thoroughly explored, and has to be lighted up for visitors. The guide furnishes candles and sets fire to a pile of shavings; this produces a very fine effect, but it only lasts a few moments, and visitors are recommended to take some magnesium wire with them. Caution is necessary in descending to the stone ledge, which projects from the E. side of the cistern and affords standing ground for examining the interior.

The Cistern of Philoxenus, Bin bir derek, "cistern of 1001 columns," can be reached from the Hippodrome by the street which ascends the western slope by the Prison, or from the Dîvân Yol, by one of the streets opposite the Türbeh of Mahmûd II. It is dry, but is not now open to visi-The entrance is in some waste ground, and there is an easy descent by a flight of steps. Several openings in the roof admit light, but the eye takes some time to accustom itself to the gloom. The cistern is generally held to belong to the age of Constantine, and to have derived its Greek name from one of the senators who assisted that Emperor in the foundation of New Rome. But according to Professor Strzygowski it belongs to the age of Justinian, and is the cistern described as being in the Court of the Basilica of Illus. It is 195 ft. long and 167 ft. wide, and its roof is supported by 212 shafts, or pillars, arranged in 15 rows. These shafts are composed of | least 6,571,720 cubic feet.

3 tiers of columns, which are placed one above the other and tied together by lateral and transverse arches. Owing to the quantity of earth that has been carried into the cistern, only the upper and a portion of the middle tier of columns are visible, but even so the effect is striking and impres-The upper columns, with their capitals, which are simple with little attempt at ornament, are 27 ft. high, most of them bear monograms. Mr. Fergusson calculates that this cistern would supply a population of 360,000 with water for 10 to 12 days. Professor Strzygowski places the Cistern of Philoxenus on the N. side of the Divân Yol, near the Tomb of Sultan Mahmûd.

Other covered cisterns are :- The so-called Cistern of Theodosius, about 137 ft. by 75 ft., with 33 fine columns, to the S.W. of Bin bîr derek. The Cistern of Phocas (?), with 70 columns, N. of Laleli Jami', and near Chukur Cheshmeh. The cistern near Bodrum Jami', with 64 columns. Cistern of Pulcheria (?), with 32 columns, S. of the Selimiyeh Mosque. A Cistern with 28 columns. in the Salma Tomrûk Quarter. Cold Cistern, under the S.W. end of the Hippodrome. The Cist. of Pantocrator, and the Cist. of Pantopopte, beside the churches so named.

The large open storage reservoirs of ancient Constantinople are called Chukur Bostan. They are the Cistern of S. Mocius, 510 ft. by 408 ft., built by the Emperor Anastasius on the summit of the 7th hill, beyond Alti Mermer; the Cistern of Aspar, 750 ft. by 261 ft., to the rt. of the street leading from the Mosque of Muhammad II. to the Adrianople Gate; the Cistern of Modestius, now occupied by the Saddle Market, Serraj Khaneh, on the rt. of the street from the Mosque Shahzadeh to that of Muhammad II.; the Cistern of Bonus, or, according to Strzygowski, Arcadius, nearly 500 ft. square, above the Phanar, S. of the Selimiyeh Mosque; the capacity of this cistern is estimated by Andreossy to be at

Digitized by GOO

In connection with the water supply, the taksim, suterazi, and fountains deserve notice. The Taksim are reservoirs whence the water, brought by the aqueducts, is distributed to the various Quarters of the city. They are generally large masonry constructions, divided into several compartments or basins, and have been built wherever it was necessary to distribute the water through a number of pipes. The most important are that outside Egri Kapu in the Stambûl walls; and that, built by Mahmûd I., 1731, and repaired by Abdul Hamid I., 1786, which gives its name to the Place Taksim in The Suterazi, water-balance, or "water-towers," of which many may be seen in Constantinople and the surrounding country, are massive towers shaped like truncated pyramids: they are sometimes ornamented, but oftener quite plain. These towers are designed to eliminate, at certain intervals, the pressure arising from the velocity acquired by the water in the conduits during its fall from a higher level. The water rises through a pipe to the top of the tower, and then descends through another pipe to a reservoir on the opposite side, whence it issues with the loss of the velocity it had acquired. It is uncertain whether the Turks adopted this system from the Byzantines, or introduced it themselves.

The Fountains are of two kinds. The Cheshmeh is a monument, more or less ornamental, which is usually attached to a wall that conceals a cistern, whence water runs through one or more spouts like an English public drinking fountain. It has a marble basin beneath to catch waste water, and a projecting eave. sachak, above. The Sebîl is usually a small, isolated monument in a court, or square, which has been erected by some pious or distin-It consists of a guished person. chamber with a water tank from which a man, maintained by the foundation, fills metal cups, attached by chains to the grating of the monument, and places them on the marble slab outside for the use of thirsty passers-by. The larger monuments are sometimes a combination of the cheshmeh and the sebîl, and in the fore-courts of the mosques the cheshmehs are generally isolated structures. The number of fountains, of all shapes and sizes, from a simple arch on a wall to the elaborate structure like that near the Seraglio Gate, is a remarkable feature in Stambûl; and some of them are gems of Osmanli "The more important fountains are covered with a coating of marble, and decorated all over with most delicate surface ornament. Where in Western art we should use figures to break the monotony, the Turks employ representations of vases filled with flowers, or dishes with fruit. fountains, when carved in stone, are coloured and gilt all over; but when of marble, have only a little gilding, The eaves of and very little colour. these fountains have a great projection, are boarded, and decorated with painting. The roof is often composed of a series of domes."—Builder.

Water is to the Eastern the symbol of the principle of life; and the words of the Kuran, "By water everything lives," are almost universally inscribed on the great fountains. The most beautiful are the Fountain of Ahmed III., outside the Bâb-i-Humavûn of the Seraglio. It is a rectangular building of white marble, which combines the cheshmeh and the sebîl, and is covered with finely-carved arabesques, and inscriptions in gold letters on blue and green grounds, surrounded by borders of faience. The whole effect is most beautiful and pleasing. On the side facing S. Sophia is one of those chronograms, tarik, in which the Turks delight. It is said to have been written by Ahmed himself, and reads: "The date (tarik) of Sultan Ahmed flows from the tongue of the water-pipe, open it in the name of God, drink the water, and pray for Ahmed Khan." By adding the numerical value of the Arabic letters together, the date A.H.

completion of the fountain.

The Fountain of Azab Kapu, in Galata, near the inner bridge, also combines the two types, and was built by Ahmed III. It is small, but most elaborately ornamented with floral devices and gilt arabesques, and on. the street side it has a prettily designed gilt bronze grille, divided into compartments by 6 small columns. The Fountain of Top-khaneh (p. 19) is of the same date. Other fountains are the Cheshmeh of Zeineb Sultan, opposite S. Sophia; the Soûk Cheshmeh, against the wall of the Serai, by the gate of the same name; and the Sebîls of Mahmûd II., near his türbeh, of Hassan Pasha, near the Seraskerat, of Abdul Hamid I., on the line of tramway near his türbeh, and of Yeni Valideh Sultan, prettily ornamented with fatence, in the square behind the mosque.

In addition to the water supplied by the State Bends around Belgråd and Baghcheh Keui the city and the villages on the northern side of the Bosporus, from Mezâr Burnu to Beshiktash, are furnished daily, by the Compagnie des eaux de Constantinople. with 10,000 to 12,000 cubic metres of water brought from Lake Derkos, some 30 miles from Constantinople. The pipes are laid along the heights between the Ali Bey Keui Su and the Kiat Khâneh Su. They cross fifteen ravines by means of as many siphons, and upon approaching the Sweet Waters divide into two branches. Since January 1885, one of branches has conveyed water to a reservoir at Ferikeui for distribution to the quarters on the northern side of the Horn; while the other, since May 1889, has supplied Stambûl from a reservoir within the Adrianople The Company has provided 400 hydrants and 52 free fountains.

§19.—Bazârs—Ciceroni—Purchases —Slave Markets—Khâns.

The Bazârs, or markets, Charshi, are distinguished either by the name

1141 (A.D. 1728) is obtained for the of the article made or sold in them, or, as in the case of the Sali Bazar, "Tuesday Market," in Galata, by the day upon which they are held. Some of them are isolated, and situated in the different quarters of the city, as the bazârs near the Golden Horn, in which fish, flowers, fruit, wood, &c., are sold; the horse market and the saddlers' bazâr, near the Mosque of Muhammad II.; and the Misr Charshi, Egyptian Bazar, adjoining the Mosque Yeni Valideh Sultan. The last is a long vaulted street, in which all manner of drugs, spices, and, those indispensable adjuncts to the toilet of an Oriental beauty, Henna and Kohl, are sold by solemn bearded Turks, who sit cross-legged in their shops regardless of the throng of passers-by.

> The Bazar par excellence is the Great Bazâr, which lies between the Seraskerat and the Mosques Sultan Bayezid and Nûri Osmaniyeh, and covers a large area on the hill between the Golden Horn and the Sca of Marmara. It consists of a perfect labyrinth of streets and alleys, and such are their extent and intricacy, that a traveller, unattended by a dragoman, might easily lose himself in them. The Bazâr can be reached from the N. by following either of the streets Usun Charshi or Mahmûd Pasha, in which are the makers of amber mouthpieces for pipes, the turners, and the workers in brass; from the Seraskerat, by the Kasanjilar Kapusi, or by the steep Merjan Yol: through the Courts of Mosques Sultan Bayezid and Nûri Osmaniyeh; and by short streets leading down from the Divan Yol, through which the tramears run. The bazâr proper is vaulted with stone, and in the roofing there are numerous small domes which admit a subdued light pleasant to the eye, and much in favour of the sellers of soiled or inferior goods. is an enclosure the centre called the Bezesten, in which arms, porcelain, "curiosities," &c., are sold, and auctions are held. The Bit Bazâr, in which tents are made,

and old clothes are offered for sale, is deserving of a visit; and the traveller who wishes to try Mohaleli, a kind of blanc-mange, or Turkish cooking, will find eating-houses in the Ainaillar Charshi.

Like the bazârs in London, erected in imitation of them, the covered bazârs of Constantinople are only used as shops, and are all closed and deserted an hour before sunset. Each entrance has an iron door, which is shut at night, when watchmen, bekiis, have charge of the bazars, and are responsible for the safety of the shops and their contents. Not only in the covered bazars, but in those which more resemble open streets, separate districts are severally allotted to particular trades and merchandise, after the manner of Athens, of Rome, and of the city when under the dominion of the Greeks. The shops of jewellers and engravers of precious stones occupy one quarter; those of the gold-The curriers and smiths another. leather-workers, as well as horsedealers, all congregate at At-Bazaru. Misr-Charshi is a long line of drug repositories. All the coffee is ground by hand in Tahmis-Bazâr.

The Bazârs were much injured by the earthquake of 1894, but have been restored. They have lost much since the influx of European fashions, and the shops in the Grande Rue of Pera have become the resort of the wealthy of both sexes. It is now unusual to see any Turk of rank or wealth in the bazar. Indeed, they never frequent it, as the articles they purchase are almost always brought to their own houses. As for the ladies, none but those of a certain age are ever allowed to go to the bazars. Their general appearance before the last war with Russia had impoverished the people was thus described by Albert Smith, in 'A Month at Constantinople':- "To say that the covered rows of shops must altogether be miles in length—that vista after vista opens upon the gaze of the astonished stranger, lined with the varied productions of the worldthat one may walk for an hour with-

out going over the same ground twice, amidst diamonds, gold, and ivory; Cashmere shawls and Chinese silks; glittering arms, costly perfumes, embroidered slippers, and mirrors: rare brocades, ermines, morocco leathers, Persian nicknacks; amber mouthpieces and jewelled pipes-that looking along the shortest avenue, every known tint and colour meets the eye at once, in the wares and costumes; and that the noise, the motion, the novelty of this strange spectacle, is at first perfectly bewildering-all this possibly gives the notion of some kind of splendid mart fitted to supply the wants of the glittering personages who figure in the Arabian Nights' Entertainments; yet it can convey but a poor idea of the real interest which such a place calls forth, or the most extraordinary assemblage of treasures displayed there amidst so much apparent shabbiness."

The wares in which European travellers feel most interest, are the following:—Brûsa and Damascus silks; embroidered table-covers and scarfs; Persian and Indian shawls: Turkish and Persian carpets; old arms; metal pots and vases covered with Persian and Arabic inscriptions: various ornaments of gold and silver: and attar of roses. Modern embroideries, made as much as possible in imitation of the older work, are one of the new features of the bazar. For all these articles extravagant prices are demanded, and the traveller who wishes to buy any quantity had better employ some local agent who knows their value. When purchasing either by himself, or through a cicerone, he may expect to pay at least fifty per cent. above the real price The best plan for those who have a little time to spare is to visit a number of stalls, observe the prices asked in each, and in the end some little idea may be formed of the real value of the articles sought. It ought to be remembered, however, that those things included under the general name of antiquities have a fancy price, which depends on the demand and supply. A great deal of worthless rubbish is

palmed off on travellers under the attractive name of antiquities.

The traveller who has time may employ himself in buying arms, embroidery, porcelain, &c., in the Bezesten, or general articles of Persian and Turkish manufacture in the bazārs; but this is a work of time. The people in the bazārs know by experience that the "Captain" and his ladies have only a few hours in Constantinople, and that they want to buy curiosities at a fancy price to take home.

Unless a traveller knows the language, or can be accompanied by a European resident, he should take a dragoman with him to the bazars. He should, however, be upon his guard, for though the dragoman will pretend to bid, it is his interest to have as high a price as possible, since he gets a commission from the dealer, and nothing from his employer. If a dragoman is told to take strangers to any particular shop, he will walk the party about, and then propose to them to sit down in the shop of a friend of his, where coffee and pipes are brought in, and the visitors of course buy a lot of rub-For special shops, &c., see Index.

The open Slave Markets, Yessir Bazari, have all been closed, but the traffic in white slaves is still carried on, in a modified form, by the Circassians who live in Top-khaneh, and a diminishing number of black slaves is annually introduced from Africa.

Khâns.—The 180 Khâns of Constantinople are so many immense stone barracks or closed squares, which have, like the baths, every recommendation except architectural elegance. The court of the Valideh Khân, which is reckoned one of the best in Constantinople, is ornamented with trees, and two handsome fountains; and the building, besides warehouses and stables on the ground-floor, has 3 storeys or galleries, one above the other, with ranges of small chambers,

each of which is kept clean by the servants of the khân, and fitted up for the time with the carpets and slender wardrobe of the several occupiers. Most of the Khâns are near the Great Bazar; and the larger ones are in the picturesque Chakmakjilar Street. They were originally built for travelling merchants and their wares; but the chambers of many are now let out as counting-houses, stores, and shops to Europeans and natives, whose dwellings are in Galata, Pera, or some distant quarter of the city. These useful edifices are the work of the Osmanli sultans or wealthy private individuals; strangers are, during their residence in the city. masters of their rooms on the payment of the rent, and they keep the keys. They are for all men, of whatever quality, condition, country, or The construction of religion soever. them has contributed to attract the merchants and the merchandise of the furthest boundaries of Africa and Asia to the capital of Turkey. During fires or insurrections their iron gates are closed, and they afford complete security to the persons, as well as the goods of the merchants.

§ 20.—Public Offices — Barracks —Hospitals—Libraries—Schools —Bible House.

The Public Offices are nearly all modern constructions; the only two deserving of notice are the Bab-i-'Ali, Sublime Porte, a building in the Italian style, which stands in a court with a huge marble portal flanked by It is opposite the W. fountains. angle of the Serai Gardens, and contains the offices of the Prime Minister, the Foreign Minister, and the Minister of the Interior; in it the Council The Seraskerat. or of State meets. War Office, was erected in 1870 on the site of the Old Serai, built by Muhammad II. after the conquest. occupies a commanding position in Stambul, and contains the offices of the several divisions of the War De-Near it is the Serasker partment. Tower, built largely of white marble

by Mahmûd II. The view from the top of the tower is perhaps not so picturesque as that from the Galata Tower, but it is more extensive and takes in points not seen from the northern shore of the Golden Horn.

The Osmanieh Printing Establishment; the Turkish Printing Office, in Galata, where the art of ornamental typography has been brought to great perfection; and the Telegraph Department Factory, at the N. end of the Seraglio Garden, though not Public Offices, are deserving of a visit, as the work in them is almost entirely carried out by Turkish workmen.

Barracks.—The large number of Barracks in the immediate vicinity of Constantinople at once attracts the attention of the visitor. They are well worth visiting, and permission is easily obtained from the officer on The rooms are commodious duty. and well ventilated, and order and regularity are observable throughout. In all the great barracks there are schools where the young men are prepared for the military service. principal barracks are : - Maltepeh, Daûd Pasha, and Ramiz Chiftlik, on the heights to the W. of Stambûl; the Marine B., near the Admiralty, at Kassim Pasha; the Artillery B., at Top-khaneh; the Artillery and Engineer B., at Taksim, N. of Pera; the Mejidieh B., and the Gümush-su B. above Dolmabaghcheh; and the Selimiyeh at Skutari.

Hospitals.—There are several small Turkish hospitals, khasta khânek, in the several quarters of the city; and outside the walls of Stambûl the Military Hospital of Daûd Pasha. which is one of the most remarkable of Turkish institutions. The establishment is admirably regulated; the different wards are clean and well ventilated. The laboratory and kitchen are as well organised as any in France or England. The medical men are of the different nationalities of the empire, Turks, Armenians, Jews, and Greeks, and many speak French and Italian fluently. There are also a Marine Hospital, a small hospital at Seraglio Point, a Lying-in Hospital for women in Stambûl, and a Lunatic Asylum at Skutari. The Greeks, Armenians, and Jews have each their own hospitals; and so have the English, French, Austrians, Italians, and Russians.

There are several Libraries at Constantinople, the most important being that in the Serai, those attached to the Imperial Mosques, that of the Medresseh of Abdul Hamid I., the new library near Sultan Bayezid's Mosque, and the Greek libraries in the Phanar and at Pera.

Schools.—The Muhammadan public schools are :- the Mekteb, or primary school for boys and girls, in which reading and writing are taught, and portions of the Kuran are committed to memory: one of these is attached to nearly every mosque in the Empire. The Ibtidaiyeh, or higher elementary school, of which there are 30 to 40 in the capital. The Rushdiyeh, or secondary school, in which Persian. Arabic, history, geography, and arithmetic are taught; in Constantinople there are 20 Rushdiyeh for boys, and 11 for girls, and in the Provinces 440. The Medressel, in which the students, Softas, are instructed in Arabic and Persian, philosophy, logic, rhetoric, and morals founded on the Kuran: with theology, Turkish law, and a few lessons on history and geography. The schools of a higher category are the Mekteb-i-Sultanieh, or Lyceum of Galata Serai, which has generally been under French direction, and has produced some distinguished high officials of the Porte and the Palace: a higher school for civil employés in Stambûl; a law school; a school of mines and forests; a school of lanquages; an art school (p. 86); a handicraft school, in the Hippodrome; a civil school of medicine; and an Orphan's School. There are also the Military College at Pankaldi, with 600 to 700 cadets, who are recruited from 9 military Rushdiyeh in Constantinople, and 17 in the Provinces;

Digitized by GOOGIC

the Staff College; the Artillery and Engineer School; the Army Medical School at Seraglio Point; the Veterinary School at Gül-khaneh; and the Naval College, on the Island of Halki.

The Greeks, Armenians, and Jews have each large numbers of primary, secondary, and higher schools, maintained by the communities; and of these the Greek National Training School, with its fine library, at Phanar, and the Greek Theological College, and the Commercial School on Halki, deserve a visit. There are also many European colleges and schools, of which the most important are:—Robert College, on the Bosporus (p. 96); the English School for Girls in Pera; the American College for Girls at Skutari; the German-Swiss School: the College of the Lazarists; the Jesuit College of S. Pulchérie; the French College at Kadi Keui; and the Austro-Hungarian School.

The Bible House, American Khân, was constructed, in 1872, with funds collected chiefly in the United States, for the purpose of furnishing permanent quarters to the American Bible and Missionary Societies established in Constantinople. The rooms are leased to the local representatives of the American Bible Society; the treasury and the Publication Department i of the American Board of Foreign Missions, &c. On the premises is a hall where the Trustees of the Bible House maintain Sunday services in Greek and in Turkish.

An extensive publishing business is carried on at the Bible House. The Holy Scriptures are published in all the languages of the Empire by the two Bible Societies, and religious books and tracts, as well as a large selection of school text-books, are published in Turkish, Armenian, Greek, and Bulgarian, by the American Mission, aided by the Tract Societies of London and America. The Mission also publishes four weekly religious newspapers, and four monthly illustrated papers for children, in different lan-

guages. The books of these Societies are subjected to the Turkish censorship before publication, and when authorised by the Dept. of Public Instruction, are sold at a little over cost price in all parts of the Empire.

In laying the foundations of the Bible House walls of the Byzantine period were uncovered, and some of the inscribed bricks are preserved in the building. At the same time graves were found, containing skeletons and Roman coins, covered by large tiles. On the Bible House premises is a small Byzantine cistern, with vaulted roof supported by columns.

§ 21.—Guilds—Dervîshes—Harems.

The Guilds of Constantinople are trade organisations, and their influence is wholly confined to the trade which their respective members exer-Under the Byzantine Empire there appear to have been only 35 recognised corporations having their shops in the Bezesten; but after the conquest they rapidly increased till they attained the number of 600, which marched past Murad III., 200,000 strong, in 1635. There are now 275 registered corporations, esnaf, each of which consists of masters, workmen, and apprentices, with a Council composed of a governor, appointed by the Prefecture; a president, elected by the members; and a certain number of masters and workmen. Most of the corporations admit persons of every nationality and creed, and all workmen arriving in the capital from the provinces are expected to belong to the esnaf of their trade. The funds are derived from real estate, admission fees, and fixed contributions from the members; and they are chiefly expended upon charitable objects, such as assistance to sick brethren, and to the widows and orphans of deceased members. The esnafs thus do much good, and the discipline enforced is sufficient to maintain an esprit de corps which is not without its advantages. The sub-

Digitized by GOOGLE

division of trades is carried to an amusing extent; there is one esnaf for the makers of straw-seated stools and another for the makers of strawseated chairs; one for sedentary barbers, another for ambulant barbers; one for heather brooms, another for rice-straw brooms, and so on. principal esnafs acknowledge a patron, and celebrate a festival in his or her honour once a year. Thus Adam is patron of the Bakers; Eve of the Bath-women; Abel of the Shepherds; Cain of the Grave-diggers; Nimrod of the Farriers; Enoch of the Inkstand makers; Noah of the Shipwrights; and Elijah of the Fur-The corporation of pelisse makers. the Butchers is the richest, and that of the Bakers the most numerous. having over 1000 members.

THE DERVISHES.

The traveller should not omit a visit to the *Tekkehs*, or monasteries of the dervishes, known to Europeans as the Dancing or Whirling, and the Howling Dervishes.

The Dancing, or Mevlevi Dervishes, have as their founder Mevlana Jelaleddin Hûmi Muhammad, who was descended from Abubekr, and was related to the princely families of Kharezmia and Khorasan. Having succeeded his father as Sultan-ul-Ulema, he publicly taught in Konieh, then the capital of the Seliuk Empire of Rûm. About A.D. 1245 he renounced the world, and, turning dervîsh, founded thejorder of Meylevi. His work, 'Mesnevi,' is celebrated, and many of the verses have become proverbs. The head of the Mevlevi at Konieh, who bears the title Chelebi Effendi, as lineal descendant of Jelaleddin, appoints the chiefs of other monasteries, and girds the sword of Osman on the Sultan at his accession. Every Mevlevi goes through a hard noviciate of 1001 days before admission to the order.

The Mevlevi, who are not bound by strict rules in regard to drinking, smoking, eating, &c., go through their pecu-

liar religious exercise, Zikr, or Sem'a, every Tuesday and Friday after the mid-day prayer. The ceremony consists in the dervishes revolving gently on their toes, and at the same time going round the room, circle within circle. This is done to the music of flute and tambourine, which form the accompaniment to a monotonous chant, on the unity of God and the nullity of earthly existence. Their arms are extended, the right above the head, the left below, with both hands open; their eyes closed, and their heads bent sideways on shoulders. Many Turkish gentlemen attend for the sake of the music, which has great charms for The origin of the dance is obscure; its object, like that of the exercises of the Howling Dervishes, is to produce the ecstatic state in which the soul enters the world of dreams, and becomes one with God, or the effacement of self in the presence of the Creator. The superior, the chief flute, chief tambourine, and chief whirler are important personages.

For the Howling or Rufai Dervishes, see p. 112.

Turkish Harems.—To lady travellers a visit to one of the principal harems would probably prove interesting, and it can be brought about by getting acquainted with any of the Pera families who are in the habit of frequenting the harems of pashas. The following account of one or two harems is partly from the pen of a lady who had enjoyed opportunities of observing domestic life amongst the higher classes at Stambûl:—

"The harems are of two kinds—those where some European notions and manners have been engrafted on Asiatic splendour, and those which retain with religious scrupulousness all the ancient customs of the Turks. A female dragoman is indispensable, except in the case of those Turkish ladies who speak French, and then intercourse is much freer than through an interpreter. Few Turkish ladies speak French, and still fewer English. Sometimes the husband will come

Digitized by GOOGIC

himself to do the honours of his house, when he is a proficient in French, as many of the pashas are.

"As soon as one passes the door of the harem, a number of female slaves show the way to the great lady's presence, two of them supporting each visitor under the arms on the way. At the top of the stairs some near relative of the Hanum will receive the strangers, and accompany them to the door of her room, where she will probably be found standing, if she wishes to do honour to her guests. She salutes them by touching her lips and forehead with her right hand, as a gentleman does, and then she goes back to her divan, where she bids them be seated. Salutations recommence, reciprocal inquiries after the state of each other's health, and various little interrogations as to the fact of being married or not, the number of children existing, if the answer be in the affirmative, and the like, until pipes are brought by female slaves or young negroes, the former having made, in the meantime, a clumsy attempt to divest us of our bonnets and outer garments, smiling all the while with wonder at such strange contrivances. The said pipes are 6 or 8 ft. long, and one does feel rather queer in proceeding to smoke them in real earnest! an English woman is not obliged to do so, but some Levantine women do. Cigarettes are now greatly used in the harem. tobacco is generally good, although the excise duty has made it an expensive luxury. Then comes coffee in little cups, and zarfs, or gold enamelled holders of elegant filigree work, like egg cups, sometimes set with brilliants, as are also the amber mouthpieces of the pipes. The young slaves, fat Georgians, with large black eyes, tall Circassians, slender and fair-haired, and shining negresses, stand in a row at the end of the room in attitudes of respect, watching to take the emptied cups from our hands. Their dress is pretty, being loose and flowing, with wide trousers falling over their slippered feet; but then their faces were

so cruelly disfigured by paint of various colours, red and white on their cheeks, black on their eyebrows and eyelids, and a deep yellow tint on their nails, that the charms of feature, figure, and dress were greatly detracted from in our eyes. robes of the ladies were so long, that it required considerable skill to avoid being tripped up by the folds getting entangled round their inverted feet, giving them somewhat the appearance of feather-toed pigeons. The slaves had more finery about them than their mistresses—gauze figured with satin and gold, gaudy silks, Cashmere shawls of the gavest colours, bright Indian kerchiefs, and pearls and precious stones, being in lavish profusion on their persons, while the Hanums wore dresses of plain silk. number of these garments was so limited, moreover, that they would require richness and bulk of material to compensate for the total absence of an important proportion of European articles of costume; for these Asiatic matrons and maidens, one and all, wore literally nothing but what was visible, while they displayed an unfortunate predilection for cambric, gauze, jaconnet, and exceedingly gossamer-like silks. The old lady herself was attired with the most appalling simplicity. On her finger, however, she wore a diamond ring, which she told us had cost her fatherin-law, Muhammad Ali of Egypt, 2000l., and her head was bound with a plain kerchief, on which an enormous emerald sparkled. The furniture of the room which received us on that occasion consisted merely in divans covered with rich stuffs, some higher, and some lower for humble guests; and handsome chandeliers stood on side tables. After coffee we had swectmeats offered us in crystal vases on a gold tray, and the visitor must be careful to take a tea-spoon from the goblet on the right-hand side, and put it in that on the left, in which are deposited those that have been used. After drinking a glass of cold water, the mouth is wiped or richly-embroidered napkins which a

Digitized by GOOSIC

offered by other slaves. After each of these operations, a salutation of thanks must be addressed to the Hanum by putting the right hand to the lips and forehead, when she will respond, 'aftet olsun' (may it be to your health): but salutation after refreshment is now going out of fashion. Then coffee follows again, and the pipes are renewed, while the rambling conversation never flags.

"The next incident was the display of all the Hanum's gorgeous dresses. The visitor must now get up the steam for admiration, yet not astonishment, for she would then be classed as a poor lady, having no fine clothes of her own, and treated during the remainder of the visit accordingly. While this is going on, the slavegirls began to play on wind-instruments resembling clarionets, but longer and more discordant. went to see the orchestra, and all whose mouths were not otherwise engaged commenced singing. Others began to dance. A sort of maypole was raised in the middle of the room, with many-coloured ribbons attached to its top. The dancers held them by the other end, and went round it, plaiting them as they went by crossing each other, and then un-This was slow doing them again. and measured. The band next struck up a war tune, and the savage instinct of the Circassian mountaineers seemed to awaken. They seized brass shields and short swords, clashing them furiously as they whirled about like young Furies. They threw away their arms and began to romp like hoydens, tumbling over each other, rolling on the floor, throwing pillows at those that fell, laughing and screaming, more as maniacs than as the well-behaved, demure young damsels we took them for.

"Dinner was brought, and our utnost neat-handedness was required to eat with our fingers in so ladylike a manner as our hostess. An interminable succession of little dishes wore out our patience as well our appetites, and we were glad to be our preparations for departure.

rkey.

But this was not so easily effected. We must go through the handwashing process; then drink sherbet. When it was distinctly understood that we never should forget each other, and that we should always be dear friends as long as we lived, the Hanum, her ladies, and our party separated at the top of the stairs, whither she graciously accompanied Turkish ladies are generally polite and hospitable, and though they pass over any display of coarseness or rudeness, they are quite able to distinguish between any practice which arises from a difference of manners and that which springs from the want of breeding in a woman. The wives are generally women of rank corresponding to that of their husbands, and the slaves receive some education as to their manners before being sold. The law recognises them as wives as soon as they bear a child to their masters."

It is an error to suppose that Turkish women are imprisoned in their houses like birds in a cage. On the contrary, they have in some respects more liberty than European women. They roam about at will, and they drive through the streets, disguised in a costume which renders recognition impossible. They are veiled, and cover their whole persons with the f-rejeh, so that it is impossible to distinguish one female from another. The wives of Turks of rank are always accompanied by a eunuch; others who cannot afford that luxury go about alone.

§ 22.—ART—THEATRES.

Art.—The Muhammadan precept, which prohibits imitation of the human form, together with the indolence of the Turkish temperament, have combined to exclude Art from any place in the intellectual life of the Ottoman Empire. It may be argued, however, from individual instances, and from general observation, that the Turks are not insensible to Art. For instance, the late Sultan, Abdul—Aziz, spent a great

Digitized by Google

H

portion of his leisure in watching the work of his painter, Chlebowski, to whom his Majesty gave sketches, drawn with his own hand, of the general design of the pictures he wished to have. These sketches were mostly naval or military battlepieces, and the artistic conception of Some them was often remarkable. of them are now in the possession of Lord Brassey. Again, the Turkish population is immensely attracted by the picture shops in Pera, and a crowd is always gazing at the coloured prints and oleographs they contain. When the Ecole des Arts et Metiers was founded after the return of Abdul Aziz from his European tour (1866), the educational programme included drawing, such as landscape and architecture. But it was neither systematically nor artistically followed up, and now the school itself, like all those institutions which, in a spirit of imitation and in a moment of impulse, have been grafted upon the Turkish system, has dwindled into decrepitude, and is only an example of slovenliness, indiscipline, and disorder. has, however, a nursery in the Ottoman capital. Its institution is wholly due to Hamdi Bey, son of Edhem Pasha, an ex-Grand Vizier. Hamdi Bey developed a strong taste for Art in early life, and applied himself to the study of painting, sculpture, architecture, and archæology. From the earliest days of the Imperial Museum (p. 69) he took the liveliest interest in it, and after two successive foreign directors had passed away, he was appointed director about the year 1881. bringing to bear upon his new charge a rare amount of energy. Amongst many other additions and improvements, he induced the Porte to grant permission, and what was harder to obtain, money, to construct a building adjacent to the Museum, to serve as a School of Art, under his guidance. The building was opened in 1884, and contains a spacious vestibule filled with casts and models, flanked by four large studios, two on each side, which are used respectively for:

Drawing from casts or models;
 Painting;
 Modelling in clay;

(4) Architectural designing. building also contains an elementary studio and a library. For the last three years the number of students has averaged 180, consisting of Moslems, Armenians, and Greeks, mostly youths between 15 and 20 years of age. Many of them display considerable talent, but there is little to encourage them in the pursuit of an artistic career. The school owes its existence and maintenance to Hamdi Bey's indomitable perseverance in combating the prejudice, ignorance, and apathy which he has to encounter. An annual exhibition of the students' works takes place in the autumn. The school is always accessible to visitors.

The theatres in Pera are generally open between November and May, being leased either for Italian Opera. French vaudeville, or Greek comedy, by companies that go the round of the cities of the Levant. The performances are such as are met with in third or fourth rate French or Italian towns, and offer little attraction to tourists. There are several café chantants, where "variety" entertainments are given, and which are in their way as good as in any other place. But they only mask a roulette table, which is kept contrary to law. but with the connivance of the police. and persons who allow themselves to be led into the gambling-room must take the risk of being on unlawful In the summer months two open-air theatres amuse the small bourgeoisie of Pera, but the performances are exceedingly poor.

§23.—Baths—Cemeteries—Kaïks—Dogs.

Turkish Baths.—There are about 130 of these establishments dispersed through various parts of the city. The larger ones are near the Greek

Digitized by Google

Bazar; they have no pretensions to architectural beauty, and are readily recognised by the small "bull's-eye" lights with which their domes are thickly studded. They have the usual three rooms corresponding to the Apodyterium, Tepidarium, and Caldarium of the Roman baths; and the more frequented ones are clean and well kept. Certain days and hours are set apart for women. Most of the principal mosques have baths attached to them.

There are no remains of the baths of the Byzantine period, but the Bath of Muhammad II. is believed by some to have been built on the foundations of the Baths of Constantine. This bath, Chukur hammami, which has disappeared, was discovered in 1833 by M. Texier, who has given a description of it in his 'Architecture Byzantine.' It was a double bath, chifte-hammam, having one bath for men and another for women; and was of great interest as being the oldest bath in the city, and so nearly in conformity with the data given by Vitruvius in his description of a Roman bath.

Cemeteries.—The numerous cemeteries scattered through the city and in its vicinity are among its The greatest ornaments. people of every creed have distinct burialgrounds allotted to them. The groves of dark cypresses, with turbaned tombstones of marble, belong exclusively to the Moslems. It was formerly the custom among Oriental nations to plant a tree at the birth, and another at the death, of each member of a family; and a cypress was always planted at each Mussulman's grave; but the custom is not now pursued in every instance. From the antiquity of the burial-grounds, and from the invariable practice of opening a new grave for every one, the disturbing of the dead being regarded as sacrilege, these cemeteries have become forests, extending not miles round the city and its sut Surbs. That of Skutari (p. 113) is the largest, and a favourite burialplace of the Turks.

The graves of the poorer Moslems are marked by head- and foot-stones only; those of the middle class have. in addition, a flat tombstone; and those of the wealthy are distinguished by masonry tombs, which are often so roughly constructed that they fall to pieces in a few months. some cases, however, the tombs are artistically decorated, and covered by a canopy resting on four columns or The tombstones are of white marble, and not unfrequently shaped from ancient columns and marbles. A turban or fez surmounting the stone marks the graves of the males: those of the females are distinguished by a conventional leaf, or shell-shaped ornament. The tombs of the ladies and of infant sons are generally the richest. Some tombs are clustered together in the nature of family The rank and condition of the deceased are distinguished by the size of the turban; and its form often indicates the period at which he lived. When the turban leans to one side, it shows that the deceased was beheaded by order of the Sultan. The epitaphs, deftly cut in relief upon the tombstones, are simple and They generally end with touching. a prayer that a fâtiha may be said for the soul of the deceased. thing is more touching than to see beneath the shade of some dark cypress solitary men absorbed in prayer, or groups of women sitting over the graves of departed friends, with whom, in deep abstraction, they seem to hold communion; or supplying with water the flowers planted in cavities left expressly for them in the tombstones. Multitudes of turtledoves frequent these gloomy cemeteries, and hold divided sway with bats and owls. The aromatic odour of the cypress is supposed to neutralise all pestilential exhalations.

The Turks suppose the soul to be in a state of torment from the period of death to that of burial. The funerals, therefore, take place as soon as possible. (The only occasion when a Turk is seen to walk at a quick pace is when carrying a body towards the cemetery. The Kuran declares that he who carries a body for 40 paces procures for himself the expiation of a great sin. Coffins are not used when the body is deposited in the grave. Thin boards are placed over it, to prevent the earth from pressing on it.

The largest cemetery on the Stambûl side is that mighty death-field which extends outside the land walls, from the Seven Towers to Eyûb; at Skutari a far-stretching cypress forest covers the remains of countless myriads; at Pera are the great and little fields of the dead for the true believers (p. 19); and at Pankaldi are cemeteries for the Armenians

(p. 19).

The Protestant burial-ground is at Feri-keui, and is held by the representatives of England, Prussia, Holland, Sweden, and the United States. There was an old cemetery above Dolmabaghcheh, and when that at Feri-keui was acquired in 1864, the remains of the dead were removed to it, and the old tombstones are now ranged along the walls. The place deserves a visit. The Roman Catholic cemetery is also at Feri-keui: the Greek and R. C. Armenian cemeteries are at Chichli; and the Jews have burial-grounds at Chichli, Has-keui, Orta-keui, and Kuskunjuk.

The British Cemetery at Skutari (p. 114), where so many of our countrymen lie, who met their deaths by wounds or sickness during the Crimean war, is an interesting spot. The adjoining hospital is that in which Miss Nightingale laboured with such heroic devotion. A portion of it is now used as a barrack, but Miss Nightingale's rooms are preserved intact. The cemetery is kept by an official appointed by the English Government.

Naiks, or Caiques.—The number of kaiks that ply on the waters of Constantinople has been estimated at 3,000; they may be hired like hackney coaches in a European capital.

The Kirlangich, "Swallow-boats," are formed of thin planks of beech-wood. neatly finished, and elaborately carved. The elegance of their construction, the extreme lightness of the wood of which they are composed, and the dexterity of the boatmen, Kaikjis, cause them to glide over the smooth surface of the waters with great rapidity. A little caution is necessary on entering kaiks, as from the nature of their construction they are easily upset; but once seated in them they are safe enough, and, next to gondolas, the easiest and most comfortable of all boats. They have no seats; the passengers sit at the bottom, and when once seated should not move about or lean over the side. A row down the Bosporus in a kaïk, on a fine summer evening, or on a calm moonlight night, is one of the most beautiful and enjoyable of excursions.

Dogs. — There are two popular errors concerning the dogs that throng the streets of Constantinople: the one, that they are ferocious; the other that they are scavengers, and thus instruments of cleanliness. Constantinople dog is a mild, sociable creature, never aggressive, and always thankful for small mercies. But he is anything but an instrument of cleanliness; on the contrary, he contributes in no small measure to the uncleanliness of the streets, and his scavengering is limited to rummaging for edible morsels in the heaps of rubbish which householders throw out before their doors for the dustman to clear away in the morning. The pure-bred dog, when in good care, is a handsome animal, not unlike the Australian Dingo, of a tawny colour, with a furry coat, a bushy tail, and pointed ears. But few of them now are pure bred, and fewer in good condition. majority suffer from mange, and a large proportion are maimed by the tranways and hack carriages which have replaced the suruji horses of twenty years ago. The dog's existence is precarious; depending on the produce of dust heaps aforesaid, on the scraps and offal of the butchers, and on the stale loaves which baker

cut up and distribute. It is the scarcity of provisions which renders the dogs jealous of intruders in their quarter, and it is a fact that the dogs know the boundaries of their respective quarters. The dog that has strayed into a quarter not his own is visibly conscious of the weakness of his moral position, and the dogs of the quarter spare no pains to remove any doubt that may exist in the intruder's mind on the subject; but they never pursue him over the boundary line of the quarter. principal inconvenience of the dogs to mankind is their nocturnal barking and howling. The number of them, however, has perceptibly diminished of late years; the waste spaces in which they used to bask and breed have been enclosed or built over, and gradually the Constantinople dog is being improved away.

§ 24.—Sport.

Game is fairly plentiful in districts within easy reach of the city. There is good quail shooting, the best begins about the 1st September, at San Stefano and along the Marmara coast to Silivri, and on the Black Sea coast near Kilios, and Domuzdereh. dogs and a N. wind, good cock shooting on the Black Sea coast, both sides, at Alem Dagh, along the shores of the Gulf of Ismid, at Kara Bogha on the Marmara, and at the Dardanelles. Snipe, duck, and a variety of wild fowl at Kuchuk Chekmejeh. In the forests that cover the hills on either side of the Gulfs of Ismid and Mudania are red deer and bear; and round the shores of Lake Sabanja, easily reached by the railway from Ismid, are boar, deer, pheasants, snipe, duck, woodcock and other game.

It is advisable not to shoot without a companion, nor without some one who speaks the language well.

§ 25.—Books.

Salzenberg, Alt-Christliche Baudenhmale von Constantinopel. Paspati, Βυζαντίνα Μελεταί. Andréossy, Constantinople et le Bosphore. Mordtmann, Belagerung und Eroberung Constantinopols; Esquisse Topographique de Constantinople. Walker, Eastern Life and Scenery. Bryce, Constantinople. Curtis, 'Constantinople,' in Encyc. Brit. Meyer. Türkei und Griechenland. Grosvenor, Constantinople. Van Millingen, Byzantine Constantinople.

§ 26.—Excursions.

 The Sweet Waters of Europe.— The place known by this name is the lower part of the valley of the Kiat Khâneh Su, where, for some $2\frac{1}{2}$ m., the river, spanned by rustic bridges, meanders through green meadows dotted with clumps of trees. This lovely spot was formerly the favourite spring residence of the Sultans, but the Imperial Kiosk is now rarely used. There are several pretty villas, but the great attraction is the Friday promenade in May and June, which, though not the gay scene that it was before the last Turko-Russian War, is still much frequented by Turkish society. Sweet Water Valley can be reached by steamer from the outer bridge to Kara Agatch at the head of the Golden Horn, or by katk in 11 hrs.; and by land in a carriage or on horseback. The carriage-road, from Pera, is the same as that to Buyukdereh as far as Chichli, where it turns off to the l., and, leaving the village of Feri-keui to the l., descends over undulating ground to Kiat Khaneh Keui, paper mill village, where the promenade commences. Dist. 3½ m. On horseback one can ride by S. Dimitri, Piâle Pasha Jamisi (p. 21), and the Ok Meidan (p. 21), to the valley, and return by the carriage-road.

ii. Pera to Therapia and Buyukdereh by land.—A drive or ride of about 10 m. over a good carriage-road.

After leaving the Grande Rue of Pera, follow the tramway past the Taksim gardens (p. 19), and Pankaldi, to Chichli, where the road to the Sweet Waters turns off to the I. The road now passes the new Greek Cemetery, and crosses bare hills to the

small village of Sinasli Kuyuk (3 m.). At the entrance to the village, a road on the rt. leads to Kuru Cheshmeh and Orta-keui; and beyond the Kulluk, "guardhouse," there is on the rt. a road to Bebek, and on the l. a large country house, chiftlik. The road now crosses undulating ground, on which French troops were encamped during the Crimean War, and keeps near the conduit of Mahmûd I., which is visible in several places. Shortly after passing a road on the l., to Ayas Agha and Dermen Dereh, Mashlak (61 m.) is reached. Here there is a growing village with several chiftliks, and a road, rt., to Emirghian and Stenia. From Mashlak the road continues along the crest of the hills to a point at which it divides into three branches; that on the rt. runs down to Therapia (9 m.); that on the l. follows the conduit to Baghcheh Keui (10 m.); and that in the centre descends into the Buyukdereh valley, and passes through Kefeli Keui to Buyukdereh (10 m.).

iii. Pera to the Forest of Belgrad by road.—Guides should be taken for the forest roads, and luncheon should be carried. For description of forest. aqueducts, and reservoirs, see p. 102. The following routes may be followed on horseback:—(a) To Baghcheh Keui and Belgrad by the Pera-Buyukdereh road. (b) To Kiat Khânch Keui (31 m.), Ayas Agha (31 m.), and Baghcheh Keui, by Dermen Dereh (4½ m.), total 11 m.; or from Kiat Khaneh direct to Baghcheh Keui (63 m.), total 10 m. This route may be varied by following the Pera-Buyukdereh road, and turning off to Ayas Agha before reaching Mashlak. reaching Mashlak. (c) To Kiat Khâneh Keui (3½ m.), Ali Bey Keui (13 m.), Pyrgos, by the aqueducts (5 m.), Belgrad (21 m.), and Baghcheh Keui (3 m.), total 15½ m., or including return by direct road to Pera, 25½ m. (d) To Ayas Agha and Pyrgos, through the forest (91 m.); and (e) To Kiat Khaneh Keui, and by the valley of the same name to Pyrgos (11 m.).

iv. Constantinople to Makri-keui. San Stefano, and Kuchuk Chekmejeh. -By rail from Stambûl:-frequent trains daily to San Stefano in about hr., and several times to Kuchuk Chekmejeh in about one hour. (Timetables in daily papers.) From the station at Sirkeji Iskelesi the railway follows the shore line round the eastern edge of the Seraglio gardens, and past the church of SS. Sergius and Bacchus, to Kûm Kapu Stat., near the Armenian Patriarchate. It then keeps near the shore of the Marmara to Yeni Kapu Stat., and after crossing Vlanga Bostan, runs along the inner side of a very fine portion of the old sea wall to Psamatia and Yedi Kuleh Stats. From the last place Yedi Kuleh and the land walls may be visited. Beyond Yedi Kuleh Station the railway cuts through the walls of Theodosius, and, passing the vill. of Yedi Kuleh, and a gun factory (demir-khâneh) on the shore (1.); and the Armenian Hospital, and the Daûd Pasha Barracks (r.), reaches

Makri-keni, a small vill. on the shore with a Greek, Armenian and European population. It suffered severely from the carthquake of 1894. Here, and not at Tekfûr Serai, Prof. A. van Millingen has clearly proved stood the famous *Hebdomon* suburb, which is said by ancient writers to have been beside the Sea of Marmara, and seven miles from the "Milion" near S. Sophia. It was, especially in the earlier days of the Byzantine Empire, a favourite imperial resort. Here was the Tribune upon which emperors were often then inaugurated: here was a palace and numerous churches, while the plain close to the village was the Campus, on which the legions of the Eastern Empire were marshalled. To the east, apparently where the gun factory now stands, was the Kyklobion, or Castrum Rotundum, where important visitors were welcomed by the State authorities before entering the city. Leaving Makrikeui, the line passes (l.) the Government Powder Mills, and crosses a level plain to 300gle

San Stephano Stat., whence a road runs to the pretty village of the same name on the shore of the Marmara. There are several villa residences, and the place is a favourite Sunday resort of the people of Constantinople. Here the Head-Quarters of the Russian Army were established (1877-78), and the preliminaries of the Treaty of San Stefano were signed (3rd March, 1878). The railway now follows the shore of the Marmara, passing (rt.) the conspicuous monument and monastery erected by Russia (1897) in memory of those of her soldiers who fell during the war, to

Kuchuk Chekmejeh, little drawbridge, on a large lagoon much frequented by wild fowl. Beyond the village are the Lines of Chatalja, which stretch from the Marmara to the Black Sea and protect Constantinople from an attack by land.

§ 27.—THE BOSPORUS.

Everyone who visits Constantinople should take the steamer (see index) up the European shore of the Bosporus as far as Buyukdereh, and return thence down the Asiatic shore to Skutari.

Nothing can exceed the beauty of the scenery along the banks of the Bosporus. The slopes on either side are clothed with verdure, and studded with palaces, or picturesque wooden houses; and the shores, broken into numerous bays, are washed by swiftlyrunning waters of the deepest blue.

This extraordinary channel, Stambûl Boghasi, which separates Europe from Asia, and connects the Euxine with the Marmara, is said to have derived its name βόσπορος, Ox-ford, from the passage of Io, transformed into a cow, from one continent to the other. It commences at Seraglio Point on the European, and Skutari on the Asiatic shore, and has a tortuous course of about 19 m. from the Sea of Marmara to the entrance to the Black Sea between Rumili Fanar and Anadoli Fanar. The breadth is from about

810 yards at Rumili Hissar to 21 m. at Buyukdereh Bay; and the depth is from 120 ft. to 396 ft.; the general direction is S.S.W. and N.N.E. Bosporus resembles a river with abrupt and angular windings, the projecting points of which break the impetuosity of its stream, and quiet its surface. The European shore presents an almost continuous line of palaces, summer residences, and villages; but on the Asiatic side they are separated by wide intervals of rich vegetation. the N. end there are numerous forts and batteries, on either side, mounting heavy guns. From the Black Sea southwards, to Yeni Mahalle and Fil Burnu, the shores are composed of igneous rocks, such as trachyte, dolerite, and basalt, but along the remaining course of the channel the prevailing formations are Devonian and consist of schists, limestones, sandstones, marls, quartzose conglomerates, and calcareous deposits of various kinds. Between Demirji Keui and Yerli Keui, and between Arnaût Keui and Balta Limân, dioritic porphyry is found, and the strata of the Devonian rocks are crumbled up and bent. Immediately outside the walls of Stambûl tertiary rocks commence, and near Makri-keui there are good limestone quarries.

The current almost invariably sets from the Black Sea to the Marmara. This is due to the prevalence of N.E. winds in the Black Sea; to the excess of water received from the large rivers over the amount lost by temperature at some seasons; and to the difference of specific gravities in the Black Sea and the Mediterranean Of these the wind has by far the greatest influence. There is as general a counter current, setting up under the surface stream, in an opposite direction, from the Mediterranean to the Black Sea; its strength is over one knot. The current runs at an average rate of 21 knots an hour; but its speed varies from hour to hour, and the numerous windings produce a variety of counter currents and whirling eddies under the points.

Between Rumili Hissar and Anadoli | H. it runs at the rate of 5 knots, and past Arnaût Keui at 4 knots: at this part it is called the Devil's current, The Seraglio Point sheitân akindisi. divides it into two branches—one falling into the Marmara; the other running up the Golden Horn to the Inner Bridge, where it is met by the current from the upper basin. then turns round to the E., and washing the quays of Galata and Topkhåneh leaves behind it a zone of eddies which vary every six hours. The current is quicker in the afternoon, when the N.E. breeze is strong, than in the forenoon; sometimes it ceases altogether; and occasionally it has been known to run in the opposite direction.

The prevailing winds are from N. to N.E. in summer, and from S. to S.W. in winter. Sometimes in summer the wind is from the S.W. at the southern end, and from the N.E. at the northern end of the channel. At the time of the equinoxes the winds are variable, and sharp changes of temperature are experienced. In winter sudden shifts of wind are frequent, and strong N.E. winds are always accompanied by rain and snow. The Barometer rises for northerly and falls for southerly winds. The average temperature of the water hardly differs from that of the air, but it rarely reaches the atmospheric maxima and minima. The surface is rarely frozen over; only 17 instances are recorded during more than 14 centuries, the last being in Feby., 1755. Golden Horn was, however, partially frozen over in 1849 and 1862. ing the Arctic winter of 762-63 the Black Sea and the Bosporus were frozen over for several weeks, and people crossed on foot from the European to the Asiatic shore; when the thaw came the ice carried away a portion of the sea-wall of Constantinople.

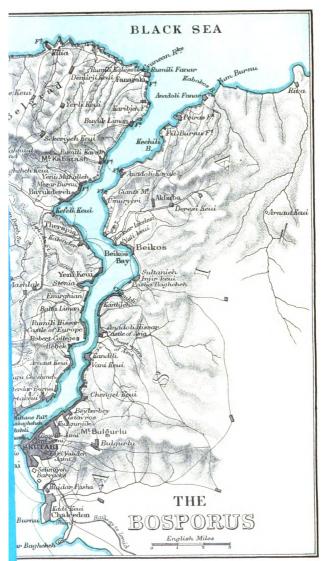
From October to early March fogs are common, but they clear off at sunrise, or, if the wind be S.W., in the afternoon. From the middle of April to the middle of May fogs from

the Black Sea enter the Bosporus, and rarely clear off till mid-day; these fogs are cold and unhealthy. Though lighthouses have been built on the European and Asiatic sides, the approach to the B. from the Black Sea is still dangerous. Numerous wrecks occur, and the work of the life-saving stations at Kilia and Shileh is sometimes severe. To the mariners of classical times the dangers of a passage through the straits were very real: they gave rise to some of the legends that gathered round the Expedition of the Argonauts to Colchis, and are attested by the crowd of temples and votive altars raised on either shore.

The Bosporus, Euxine, and Marmara abound in fish. The principal are the porpoise, sword-fish, large and small bonita (tunny), mackarel, pilchard, turbot, brill, sole, plaice, sea-salmon, grey and red mullet, loufer (a kind of herring), gurnard, whiting, smelt, and three other sorts of fish unknown in British waters. Lobsters, prawns, oysters, mussels and cockles are abundant; the lobsters of Rumili Hissar, and the oysters of Arnaût Keui are famous. The lagoons of the Marmara and Black Sea furnish pike and eels, and to them the grey mullet resort in winter and become enormously fat. The swordfish and the loufer are the best eating, though both are rather rich and heavy food. The most important fisheries are the sword-fish, the bonita, and the pilchard, the lastnamed shoaling in vast numbers up the Bosporus in August. All these fish are salted and packed, and a considerable export trade is done in them. The Pilchard is also dried in the sun and used grilled as a relish to Table-fish, excepting turbot, are mostly caught in the fishing stations which are provided with an elaborate system of nets, hanging from lofty spars, which can be let down and hoisted up at pleasure. The nets are placed with reference to the set of the currents, and intercept the ascending and descending shoals. They are the property of the

Digitized by GOOGIC





3dward Stanford, Ltd, 12, 13 &14, Long Acre, W.C.

guild of fishermen, but several of them are leased to Neapolitans. Besides these stationary nets - which are huge fish-traps — fishermen use the harpoon for the larger fish, which they seek mostly by night, attracting them by a fire lighted in the bows of their boats. They use the line in various ways for the loufer, grey mullet, &c., and the seine and casting-net for smaller fish. Amateur fishermen find amusement in angling for the loufer, which is done lounging in a kaïk in the cool of the summer mornings or evenings. Trolling for jack in the upper waters of the Golden Horn is said to afford fair sport. fish brought to market pays tithe to the State; the fishing tithes of the whole Empire amount to nearly 40,000*l*. per annum. This tax is one of those assigned to assure the dividend on the Public Debt.

Books.—Von Hammer, Constantinopel u. d. Bosporus; Tchihatchef, Le Bosphore et Constantinople; Miss Pardoe, The Bosphorus and the

Danube.

EUROPEAN SHORE.

The steamer on leaving the outer bridge crosses the outer port of commerce, and passes by Galava, with its imposing tower, Kilij Ali Pasha Jami' (p. 20), the Arsenal of Top-khâneh (p. 19), Sali-bazâr, and Fundukli (p. 20). The Embassies of Sweden, Russia, Holland, France, Austria, and Germany; Galata Serai, the Greek Church of the Holy Trinity; and the cypresses of the Grands Champs des Morts, are visible on the heights to the l.

1. Kabatash, rough stone, a small harbour formed by a mole, on which there is a fountain. Merchant ships are generally moored opposite Kabatash, whilst, higher up, towards Beshiktash, cradle stone, the ships of war lie at anchor previous to sailing from Constantinople.

The two words, Kabatash and Beshiktash, undoubtedly refer to the celebrated Petra Thermastis, noticed

by Dionysius, in his description of the Bosporus, as a rock distinguished for its form. This is the rock whose roadstead was formerly called *Pente*contoricon, that is, the roadstead of the 50-oared ships, because here Taurus the Scythian, on his way to Crete, anchored with his 50-oared yessels.

Amidst the trees a short distance beyond Kabatash is the Yeni Valideh Jami', built, in the style of the Mahmûdiyeh Jami' at Top-khâneh, by the mother of Sultan Abdul Mejid. Adjoining the Mosque is an esplanade, planted with trees, whence salutes are fired on the embarkation or disembarkation of princes, ambassadors, ministers, and honoured Imperial guests. There is a private landingplace, and an ornamental gateway leads to the grounds of the Palace of Dolmabaghcheh. On the opposite side of the main road, along which the Galata-Orta-keui tramway runs, are a small Court Theatre, now used as a Military $De\mu \hat{o}t$, in which French Comedies were performed during the reign of Sultan Abdul Aziz: and the Imperial Stables. Between these buildings is the junction of two carriage-roads, of which one runs by Gümush-su Barracks, the Military Hospital, and the German Embassy, to Taksim; and the other, which is less steep, by the Gas-Works, the Mejidieh Barracks, and the Taksim Gardens, to the Pera-Punkaldi road. A third road, on the other side of the stables, runs up the Kuchuk Ikhlamûr Deresi, Little valley of the limetree, past the Machka Barracks and Depôt, and the Konak of Osman Pasha, to Nishantash. From this point, according to some authorities, Muhammad II. transported his ships overland to the Golden Horn.

The Palace of Dolmabaghcheh, P. of the filled-in garden, was built in 1853 by Sultan Abdul Mejid. The building is a mixture of styles, and is overlaid with a profusion of ornament not always in the best taste, but the general effect is not unpleasing to the eye. On the Bosporus side the great

Digitized by GOOGIC

pile of buildings, with its marble quay | Muhammad II. were transported overand flights of steps leading down to the water, is a striking feature from many points of view. On the land side the palace is hidden by high walls, in which there are two richlydecorated portals—one opening on to the esplanade, the other on to the main road. The interior is fitted up in a luxurious manner with large mirrors, crystal chandeliers and candelabra, chimney pieces of malachite and Sevres china, gaudily - painted ceilings, and cupolas of stained glass, through which a flood of rich, warm light pours down into the various apartments. The great central hall, or Throne Room, is one of the largest and most profusely decorated halls in Europe. It is only used on State occasions, such as the Sultan's Bairâm reception; and in it was held the inaugural sitting of the first Turkish Parliament on the 19th March, 1877. The bath, with its alabaster walls and marble floor, is very beautiful; and there is a small picture gallery, with pictures by Gérome, and French and native Adjoining the central hall is the Harem, and beyond it are the apartments of the Court functionaries and servants. The gardens of the palace are celebrated for their beauty; they are reserved for the use of the ladies of the Harem. The Sultans Abdul Mejid and Abdul Aziz made this palace their residence, and from it the latter, after his dethronement in May, 1876, was carried off with his family to the Seraglio in Stambûl. A few days later he was removed at his own request to the Palace of Cheragan, where his life came to a tragic end.

2. Beshiktash, cradle stone, the ancient Jasonion, called by the later Greeks Diplokionion, or "double column." It was here that the Venetian fleet, under the command of Dandolo, landed the troops that besieged Constantinople in 1203. Here also, according to some authorities. and not near Galata, was the point from which the boats prepared by

land to be launched on the waters of the Golden Horn. Ducas thus describes this remarkable operation: ."He ordered a road to be made through the valleys lying at the back of Galata to the end of the horned bay (the harbour), opposite to Kosmidion, Eyûb. They levelled the road as much as they could, and when they had placed 80 galleys of 50 and 30 oars on rollers, he ordered their sails to be hoisted, and the ships to be drawn over the dry land from the passage to the mouth of the harbour in the Keratic Bay, which was immediately carried into execution."

The landing-place at Beshiktash is one of the most frequented on the Bosporus; numbers of kaiks are always to be found there plying for hire, and the Galata-Orta-keui tramway runs past it. Near the guardhouse is the Türbeh of the red-bearded Sea King, Ghâzi Khaireddîn Pasha, d. 1546, who conquered Algiers and Tunis, and defeated the combined Christian fleet off Prevesa. During the reign of Suleiman the Magnificent, Barbarossa was the terror of the Mediterranean, and he successfully opposed two expeditions sent against him by Charles V. On the other side of the main road is the Mosque of Beshiktash, built by the celebrated Admiral Sinan Pasha in the 16th century. Near the sea is a Tekkeh of Meylevi Dervîshes, one of the most beautiful and most frequented spots in the vicinity of Constantinople; and close to it is the burial-place of the pious Sheikh, Yahia Effendi, which is visited every Wednesday by numbers of people from the city.

Between the suburbs of Dolmabaghcheh and Beshiktash is the Beuyük Ikhlamûr Deresi, Large valley of the lime-tree, a beautiful rocky ravine, in which the Sultan has a Kiosk. A public pathway, much frequented by the people of Beshiktash, leads up the ravine to the Chichli Guard House, on the Pera-Buyukdereh_road; and there is a pleasure ground, laid out in the usual Turkish style of terraces on the steep slope of the hill, planted with limes and other trees, and adorned with fountains. It is a favourite resort of all classes of the people on their respective holy days. The walk from Pera to the Chichli Guard House, and down the "Valley of the Limetree" to Beshiktash, returning thence by the Grands Champs des Morts, is a very beautiful one in spring when the fruit-trees are in full blossom. Half of it may be done by tram or kaïk.

Beyond Beshiktash is the Palace of Cheragan, built by Sultan Abdul Aziz on the site of the palace of the Grand Vizier of Ahmed III., in which Mahmûd II. took up his residence when he left the Seraglio in Stambûl. This, the finest of the palaces on the Bosporus, extends along the shore to Orta-keui, and is entirely of marble. The interior is remarkable for the beauty of the sculptured ornament in marble and wood; and the apartments are fitted up with even greater luxuriance than those of Dolmabâghcheh. In the building nearest Orta-keui the life of Sultan Abdul Aziz ended tragically on the 13th June, 1876. The palace is now the residence of the deposed Sultan Murad V., and is inaccessible to visitors. A bridge over the main road connects the grounds of Cheragan with those of Yildiz Kiosk: and not far from it, on the road to Orta-keui, there is a small open square with a handsome iron gateway leading to the park of the present Sultan's favourite residence. To the l. of the square is a quardhouse, and to the rt. the Mejidîeh Jami', to which the Sultan sometimes proceeds in state on Friday, on the occasion of the Selamlik (p. 11).

Yildiz Kiosk, Star Kiosk, the residence of Sultan Abdul Hamid II., was occupied, until her death, by the mother of Sultan Abdul Mejid. It is beautifully situated on the heights above Cheragan, and has a large park surrounded by lofty walls. The palace of Yildiz, in which the Sultan receives his Ministers, gives audience to Ambassadors, and occasionally en-

tertains them at dinner, is small, but fitted up with much elegance and taste. The views from the windows over the park and the Bosporus to the Asiatic Coast are very beautiful. Near the palace are buildings in which the Sultan's Secretarial Staff, the high Court officials, the Imperial Aides-de-Camp, and others have their offices. The park is charmingly laid out, and contains several picturesque kiosks and sheets of ornamental water. The Harem is in the midst of a flower garden, and close to it there is a small Court Theatre. In this charming retreat, far removed from the noise and bustle of the city, the Sultan passes his days engaged upon the weighty affairs of the State. The only occasions upon which he leaves it are to attend the public Friday prayer at Mosque, to hold the official Bairam receptions, and to pay the customary visits to the Scraglio and S. Sophia. A large force under the command of Ghâzi Osman Pasha, the hero of Pleyna, is always kept in the Barracks in the immediate vicinity of Yildiz Kiosk, and no visitors, except those proceeding to an audience with the Sultan, are allowed to pass the In front of the principal gates. entrance, from which a carriage-road runs to the Pera-Buyukdereh road, there is a small but pretty mosque, built by the present Sultan and called after him **Hamidish Jami'**. usually selected for the ceremony of the Selamlik.

3. Orta-keui, middle village, or "Middleton," called by the Greeks S. Phocas, is a large and not very clean village inhabited principally by Armenians and Jews, and celebrated for its gardens. It is the terminus of the tramway. Near the landing-stage is a picturesque mosque, Yeni Valideh Jami', built by the mother of Sultan Abdul Aziz in the modern florid Turkish style. Above Orta-keui the shore is fringed with the summer residences, yalis, of Turkish Pashas; and on the point called Defterdar Burnu, ancient Klidion, off which a heavy sea and strong current run during northerly winds, there was until quite recently a fine old Turkish palace, painted yellow, with oriental colonnades, which was formerly occupied by Esmah Sultan, sister of Sultan Mahmud II.

- 4. Kuru Cheshmeh, dried fountain, lics between Defterdar Burnu and Akindi Burnu, and is inhabited by Greeks and Armenians. Here stood a laurel-tree, said to have been planted by Medea on landing at this spot with Jason on his return from Colchis. The hill nearest to the laurel was called the Berry of Isis, and is possibly the projecting point of land on which the village of Kuru Cheshmeh begins.
- 5. Arnaût-keui, Albanian village, is the ancient Hestiae, or Anaplus, which was later called Vicus Michaelicus. from the celebrated ch. of the Archangel Michael which was built there by Constantine the Great, and repaired by Justinian. The church was destroyed by Sultan Muhammad II., and the material was used in the construction of the castle at Rumili Hissar. naût-keui, originally an Albanian colony, is now peopled by Greeks and a few Jews. It is built on the S. side of Akindi Burnu, current cape, where the current runs so strong, 4 knots an hour, that small vessels and kaïks generally land their crews and track round the point. Trackers, yedekjis, can always be obtained on payment of P. ½ each. In stormy weather the passage round is dangerous for kaïks, and the current here as well as below Rumili Hissar is called Sheitan Akindisi, Devil's Current. There is a pretty fountain near the shore, built during the reign of Murad IV., and a road along the quay which is much frequented by the pleasure-seeking crowd on Sundays and holy days. On the Greek festival of the Epiphany (18th January N.S.) a strange sight may be witnessed here, and also higher up the Bosporus in the cove of Therapia. A vast crowd of Greeks, of both sexes, assemble on the pro-

montory, regardless of the most pitiless storm or heaviest snow. A bishop comes forward holding a crucifix, which he blesses, and then throws into the sea. Numerous bold divers eagerly plunge into the rushing current after the sacred relic, and the fortunate survivor of the fierce submarine struggle of waves and men receives an ample reward, as well in hard cash as in acquired sanctity of character.

6. Babek, the baby, the anct. Chelae. This levely bay, on which once stood a temple of Artemis Dictynna, soon attracted the attention of the Ottoman Sultans, and Selim I. built a summer residence, yali, on its shores. Konaks of Prince Halim Pasha, and of the late Grand Vizier Ali Pasha, are also here: and there is a well laid-out public garden, for-merly the site of a graceful building called Kiosk of the Conferences, in which the Sultans used at one time to receive Ambassadors in sccret audience. Bebek is much frequented by the European residents of Constantinople, and there is a large British and American community. The latter form a Protestant Evangelical Union and have Divine Service on Sundays. The houses on the shore have watergates through which the kaïks of the proprietors are drawn up to subterranean boat-houses. As the water is shallow the landing-stage is some distance above the village. At Bebek the carriage-road from Pera along the shore of the Bosporus ends.

On an eminence projecting from a hill 300 ft. above the Bosporus, between Bebek and Rumili Hissar. stands a handsome stone edifice of 5 storeys, the Robert College, an admirable institution founded in 1863 by C. Robert, Esq., of New York. It gives an excellent education some 200-300 students, under staff of well-instructed Professors. and confers degrees of B.A., being affiliated with the University of the State of New York. The education. is in English, and on the general plan of the course of studies pursued

in Colleges in the United States. That plan is however modified in many respects to meet the exigencies of students drawn from the various nationalities of the East. lege has exercised a marked influence on the educational progress of Turkey. It contains a Library and small Museum, in which will be found collections of the birds of Turkey, of the geology, fossils and fish of the Bosporus, and an enormous hornets' nest! There are magnificent views of the Bosporus from the College grounds and flag tower, to which strangers are admitted, and from the neighbouring hill crowned by a **Tekkeh** of **Bektash Dervishes**.

We now arrive at one of the most picturesque parts of the Bosporus. where the continuous line of villas and streets is for the first time broken since leaving Top-khâneh, by a very ancient cemetery, situated on a bold rocky promontory, and crowned with a grove of cypress and pine. Along its craggy sides run the winding walls of Rumili Hissar, or the Castle of Europe, whose massive towers and fantastic shape, rising high from the surrounding wood, and with here and there a gaily-painted house nestling under its buttresses, defy adequate description with the pen. The Bosporus is here only 810 yds. wide, and the stream which runs past at 5 knots an hour has obtained the name of Sheitan Akindisi, the Devil's Current.

7. Rumili Hissar, Castle of Rumelia, was built by Muhammad II. in 1452, as a preliminary to the siege of Constantinople. It was erected upon the site of the State Prison of the Byzantine Emperors, called the *Towers* of Lethe, which was destroyed to make room for it; and immediately opposite to the Castle, Anadoli Hissar, erected by Bayezid I., on the Asiatic shore, during the reign of Manuel II. Palaeologus. The Greek Emperor sent an ambassador to remonstrate with the Sultan against such evident preparation for the blockade of his city, and infraction of existing treaties; but the only answer he received was, that if another ambassador were sent he

would be flaved alive. Muhammad employed 1000 masons, 1000 limeburners, and a multitude of labourers on the construction of the castle: stones, lime, and tiles were collected from the ports of Anatolia; and the Christian churches in the neighbourhood were despoiled of their altars and pillars to complete the walls. By a caprice of the Sultan the plan was ordered to be an imitation of the Arabic letters of the word Muhammad; each Mim (M) was represented by a tower; and the final result was one of the most quaint and picturesque of fortresses. The building of the 3 great towers was assigned to the three generals, Khalil Pasha, Chagan, and Sarijeh; and to each of the 1000 masons was assigned the task of building two yards of wall. The castle was completed in months, the walls being 30 ft. thick, and high in proportion. The tower built near the water's edge, by Khalil Pasha, was armed with enormous guns which threw stone shot of more than 6 cwt.; and the Turks, having thus obtained complete command of the Bosporus, levied toll upon all ships passing up or down the straits. For this reason Muhammad called the castle Boghaz Kessen, throat or strait cutter; a translation, apparently, of Lamokopion, the Byzantine name of the promontory. Within the castle are several modern Turkish houses; and in its walls may be seen numerous fragments of columns, capitals, and sculptured stones, which were taken from Byzantine and perhaps earlier buildings. In the Turkish village of Rumili Hissar there are also many fragments. Two submarine cables are laid between Rumili Hissar and Anadoli Hissar, and connect Pera with Skutari.

It was at the foot of the promontory of Hermason, once graced by a Temple of Hermes, and now occupied by the "Castle of Rumelia," that Mandrokles of Samos built the celebrated bridge over which Darius led the Persian armies to Scythia. The actual site of the bridge was probably above the

direct line between Rumili Hissar and Anadoli H., as the current is there too rapid to admit of the easy construction of a work of such magnitude. But the rock, hewn into the form of a throne, on which Darius sat and watched the march of his army over the bridge from Asia to Europe, was on the promontory itself. This rock was called the Throne of Darius, and close to it stood the celebrated pillars of white marble on which were inscribed in cuneiform and Greek characters the names of all the nations that formed part of the army. The pillars appear to have been afterwards removed by the Byzantines to their own city. (Herod. iv. 87.) The promontory gradually rises to a lofty height, about { m. from the shore, which is called Shehidlar, place of martyrs, because some Moslem soldiers who fell in battle were buried there. This is a favourite ride from Pera, and pic-nicking ground for the foreign residents on the Bosporus.

North of the promontory is Balta Limân, harbour of Balta, the anct. Portus Mulierum, a small village which takes its name from Balta Oghlu, the Admiral of Muhammad II. who lived there, and commanded the Turkish fleet anchored in the bay, anct. Gulf of Phidalia, prior to the

attack on Constantinople.

At this place, where a small stream falls into the Bosporus, is the splendid villa, built by the eminent statesman and reformer Reshid Pasha, which was purchased by Sultan Abdul Aziz and presented to his daughter Fatmeh, who married Reshid's son. Here were signed the Commercial Treaty of 1838, the Treaty of the Fivo Powers in 1841, and the Convention of 1849 relative to the Danubian Principalities.

- 8. Boyaji Keui, village of the dyers, on the shore of the bay, is occupied by Greeks and Armenians.
- 9. Emirghian. The shore here curves into a small bay beautifully wooded with cypress trees, whence the spot was formerly called Kypa-

rodis, or "the cypress grove." Turkish name is derived from Emirghian Oghlu, a Persian prince, and Governor of Erivan, who was brought prisoner to Constantinople by Murad IV. after the capture of Erivan. As he was an accomplished musician he won the favour of the Sultan, who allowed him to live in this place. The village is charmingly situated amidst plane and cypress trees, and is almost entirely occupied by Turks. There is a good carriage - road to Mashlak on the Pera-Buyukdereh road; the pathway from Bebek along the shore of the Bosporus ends here. A little above the landing-stage are the beautiful summer palace and charming gardens that belonged to Ismail Pasha, the ex-Khedive of Egypt.

10. Stenia, the straits.—The fairest, largest, and most remarkable harbour of the whole Bosporus, a bay formed by nature for building and preserving ships, and celebrated on this account from the remotest times as the scene of numerous sea-fights and nautical enterprises. It bore amongst the Byzantines the names of Loosthenius and Sosthenius. The first name is derived from its founder Leosthenes. the Megarian; the second from the temple of safety, Sosthenia, erected by the Argonauts, out of gratitude for their deliverance from the hands of the oppressor Amyous. Amycus, the king of the Bebryces -who ruled at the foot of the Giant's Mountain on the opposite side of the Bosporus—had forcibly refused the Argonauts a further passage, they ran into the woody bay of Stenia, where, encouraged by the heavenly apparition of a genius with eagle's wings, they recommenced the struggle with Amycus; and in memory of their victory dedicated the temple (Sosthenia) with the statue of the heavenly face. Constantine the Great. who found here the temple and the statue of a winged genius, converted the former into a church; and the winged genius, who appeared as a saviour to the Argonauts, into the

Archangel Michael, as the commander of the heavenly host. When the barbarians pressed enwards to the capital of the sinking empire of Byzantium, their fleets more than once appeared in the Bosporus, where Stenia became their resting-place; and, in 941, the town was destroyed by the Russians, who left not a vestige of its former edifices. pretty walk or ride leads up the valley from hence to Mashlak (p. 86). There is also a beautiful walk over the ridge, by Kosref Pasha's estate and the wood, to Baltaliman; and on the rt. a short cut leads by the vinevard of the Logothete Aristarchi to Therapia. On the S. side of the harbour is the summer palace of the Persian Ambassador.

11. Yeni Keui, new village, the ancient Cautes Bacchiae, has a Greek and Armenian population, some of whom are rich, and have handsome houses on the seashore. Here is the Austrian Embassy Palace. The N. part is called Keui-bashi, "head of the village." The heights behind, especially where clothed with vineyards and pine-trees, offer pretty There is a beautiful walk walks. along the shore to Therapia, and a little less than half-way there is an Imperial Kiosk. A short distance further is a much-frequented, shady spot, with a café, which is called Kalender, and a "Holy Well," avazma. The bay, which is extremely picturesque, is the rendezyous of all the lovers of fishing from the neighbouring villages. As the sea is always tranquil and still, and therefore favourable to navigation, this romantic little bay was called by the Byzantines "the bay of the quiet sea."

12. Therapia, healing, was formerly called Pharmakia, "poisoning," from the poison which Medea threw upon the Thracian coast. The euphony of the Greeks changed the poison into health. Therapia deserves its name from the salubrity of the air; for the cool winds, which blow directly from the Black Sea, temper the heat of the

summer, and render it one of the most charming residences on the whole of the Bosporus. It was at one time the favourite summer resort of the great Phanariot families, Ypsilanti, Soutzo, Mavrikordato, &c.; but their residences and beautiful gardens have gradually passed into other hands. Therapia is now a Greek village, of more than 4000 inhabitants, with a small sheltered harbour in which the men-of-war attached to the British. French, German, and Italian Embassies, steam launches, and pleasure boats, are anchored. At the head of the harbour there is a small public garden, the gift of M. Zarifi, and thence the road to Pera runs up the pretty Valley of Krio-Nero, cold water ; there is a pleasant walk to the clear. cold spring, which gives its name to the valley. During the summer months Therapia is filled, almost to over-flowing, with the European residents of Constantinople, who live at the hotels, or take houses or lodgings for the season; and no pleasanter place could be selected by the traveller for making excursions to the Forest of Belgrad (p. 102) and other places of interest in the vicinity. The Ambassadors of Great Britain, France, Germany, and Italy have their summer residences at Therapia. The German Palace is on the S. side of the harbour, in a richly-wooded park which, having passed from the Soutzo family into the hands of the Sultan, was presented by H.I.M., in 1880, to the German Emperor. other ambassadorial palaces are on the quay that runs N. from the landing-place. The French Palace is remarkable for its beautiful garden and park; it formerly belonged to the Ypsilanti family, but was confiscated by Selim III., and given by him to France in return for the assistance rendered by Gen. Sebastiani, in 1807. when Admiral Duckworth's fleet appeared off Constantinople. British Palace is a conspicuous wooden building, with balconies overlooking the Bosporus, built in pretty grounds presented to England during the Embassy of Lord Stratford de

Redcliffe. The grounds formerly belonging to Prince Mavroyani, who is mentioned in Hope's Anastasius, are very picturesque; the house is not remarkable. One of the prettiest spots is the terrace of the garden of M. Zohrab, looking immediately down upon the port. The harbour of Therapia, like that of Stenia, has often been the theatre of the sea-fights of maritime powers, and especially between the Genoese and Venetians. It was the place of retreat chosen by Nicolo Pisani, after having fought, during the 13th and 14th of February, 1352, with the enemy and the storms at Stenia. There are several very pretty walks in the neighbourhood of Therapia. The best time to spend a few days here is in May or June, when, in the soft twilight of a calm evening, one can wander about amongst cypresses and pine-trees with the glassy Bosporus spread out beneath.

13. Kirech Burnu, lime-point, so called from its limestone rocks; it was formerly called Klithra, "the key" of the Euxine, because from thence the first view of the Black Sea is obtained. There is here an Ayazma, or "Holy Well," dedicated to S. Euphemia, some fine old planetrees, and a battery for the defence of the B. The spot is much frequented by those who are fond of water parties, and especially during the fig-season. Beyond Kirech Burnu lies the deep Bay of Buyukdereh, the ancient Sinus Profundus (Βαθύκολπος), well sheltered from all winds, and offering the best anchorage in the Bosporus. A good carriage-road leads from Therapia, past Kirech Burnu, and througu Kefeli Keni, on the S.W. shore of the bay to Buyukdereh on the N. side

14. Buyukdereh, large valley, one of the pleasantest places on the Bosporus takes its name from the great valley which stretches 3 m. inland from the head of the deep bay to the wooded heights beneath the aqueduct of Baghcheh Keui. "Great Valley," which terminates in verdant meadows, is not less resorted to as a promenade than the cemetery at Pera. At its lower end is the most splendid group of trees on the Bosporus, consisting of 7 plane-trees, which form the Seven Brothers, Yedi The tradition that God-Kardash. frey de Bouillon was encamped here during the winter of 1096-97 is not alluded to by any of the historians of the Crusades; and it is contrary to the statement of Anna Comnena that his camp was near the city between the bridge, Kosmidion, and S. Phocas. On the other hand the same lady says that Count Raoul and other crusaders occupied the district between the convent of S. Tarasius, on the shore of the "deep bay," and Sosthenius, Stenia.

Buvukdereh has the advantage of being sheltered from the N. winds. and is therefore warmer than Therapia in spring and autumn; many of the rich merchants of Constantinople reside there, and go down to their business every morning by steamer. There is also a carriage-road from B., by Mashlak, to Pera (p. 89); the drive takes about 11 hrs. The village, which contains good hotels and a cafe, stretches along the shore for some To the l. of the steamboat distance. pier, towards the "great valley," are the houses of the poorer Greeks and Armenians; and to the rt. is a fine quay bordered by the summer residences and gardens of the Russian Spanish Ambassadors wealthy natives. Amongst these the finest is the Russian Palace, with its forest-like park. Behind the buildings rise the picturesque wood-clad heights of Kabatash, from which fine views may be obtained. The Quay forms the promenade of the inhabitants of Buyukdereh. On fine moonlight nights, when the dark-blue sky ming les with the deep blue of the Bosporus, and the twinkling of the stars with the phosphoric illumination of the sea; when kaïks full of Greek singers and guitar-players glide along the banks, and the balmy air of the

night wafts the softest melodies over the waters; when the silence of the listeners is interrupted by soft whispers, lenesque sub noctem susurri, the quay of Buyukdereh merits the enthusiasm with which its admirers are wont to proclaim its praises. On summer evenings a band plays from 9 to 11.

The walks and rides about Buyukdereh are numerous and beautiful, and it is the best base of operations for the traveller who is desirous of visiting the forest of Belgrad, its reservoirs and aqueducts (p. 102), the wilds of the Upper Bosporus, "the Giant's Mountain and Grave" (p. 107), "the Genoese Castle" at Anadoli Kavak, and the lovely valley of Hunkiar Iskelesi, near Beikos No one, therefore, visiting the capital between May and November, who can afford the time, should omit to spend a week or more here. Those who cannot stay so long may still find means of visiting any one of these places by spending a night at one of the hotels at Buyukdereh, and making an excursion on the next day before returning by the steamer to Constantinople in the afternoon. Carriages, horses, kaïks, and boats can always be obtained.

Walks.—A favourite walk is to the plane-trees known as the Seven Brothers (p. 100), and the adjoining meadow-land on which the black tents of some of those curious people, the gypsies, chingeni, may generally be seen. Some beautiful private gardens close by are sometimes shown to visitors. Another very favourite walk is in the opposite direction, along the quay and through the small village of Sari-var (p. 104) to the Kesstane Dereh, chestnut valley, or Valley of Roses. In this lovely valley there are three springs highly prized by the Turks for the superior quality of their water. They are much visited on Fridays by Turkish, and on Sundays by Greek and Armenian ladies from Buyukdereh, Sariyar, and Yeni Mahalleh. The position of one of them, the Kesstane Suyu, chestnut Turken.

water, is very beautiful; and the contrast between the wooded, rocky slopes of Mt. Kabatash, and the bare vellow hills on the opposite side of the valley, is very striking. From Kesstâne Suvu one can return over the hill, and, when leave is obtained at the gate, through the garden of the Russian Embassy; some fine views are obtained during the descent. The walk from Sariyar up the "V. of Roses" was a favourite one of Lord Stratford de Redcliffe. A third walk, with fine views, is to the summit of Kabatash, 855 ft., returning by the "V. of Roses."

Excursions. — (1.) To Baghcheh Keui, Belgrad, and Pyrgos.—A good carriage-road leads up the "Great Valley" to the aqueduct of Mahmûd I., and, passing under one of the arches, goes on to Baghcheh Keui (3 m.), a village much frequented during the spring by wealthy Greek and Armenian families. The view from the road, where it passes beneath the aqueduct, over the wooded valley and the Bosporus to the hills on the Asiatic coast, is particularly fine. The aqueduct was built by Mahmûd I, in 1732, to supply the suburbs of Pera, Galata, and Beshiktash, and it rivals in magnitude the works of a similar kind constructed by the Byzantine Emperors. The winter rainfall is impounded in two large reservoirs, or bends, which are situated in the forest about 3 m. above Baghcheh Keui, and are known as Sultan Mahmûd's Bend and the Valideh Bend; they have been formed by building solid dams of masonry across the valley. In spring the bends are quite full, but their capacity is not sufficient for the growing wants of Pera and Galata, and they sometimes run dry in summer and autumn. The water is carried across the Buyukdereh valley by the aqueduct, mentioned above, which is 560 vds. long, and has 21 arches; and it then runs through a conduit to the Taksim, at the entrance to Pera (p. 18), whence it is distributed to the different quarters of the city. There are

Digitized by Google

1

several su-terazi, or "water-towers" (p. 77), on the line of the conduit, and 4 of them may be seen close together in the valley about halfway between Pera and Buvukdereh.

From Baghcheh Keui there is a good carriage-road to the village of Belgråd (2½ m.), situated in the midst of the forest between the "Great" and "Little" Bends. The village is inhabited by Greeks and Bulgarians, and was called by the Byzantines The forest of Belgrad is 15-18 m. in circumference, and contains a large variety of trees-oak, beech, birch, elm, plane, pine, &c.which are covered in summer with dense foliage of every shade of green. On the preservation of these woods depends the supply of the great reservoirs; and the villagers of Belgrad and other hamlets in the forest, who are called su-yoljis, have the double care of cleaning the bends and preserving the woods. The forest of Belgrad, the only one in the neighbourhood of Constantinople, on the Thracian side of the Bosporus, is therefore, in the fullest sense, a sacred grove, whose trees are never touched by the axe, and whose springs are not allowed to dry up.

Besides the importance which the village of Belgrad derives from its aqueducts and reservoirs, it is remarkable for possessing the loveliest walks and rides on the whole of the Thracian side of the Bosporus; the thick woods are the resort of a great variety of game, among which deer and wild boar are the chief. The beauty of Belgrad is perhaps over-praised: the woods are not of large growth; the reservoirs are filled with turbid water, brought from the neighbouring brooks, and are the resort of myriads of frogs, whose croaking, in the spring, drowns every other sound. Yet these woods, in the fair days of spring, form a favourite resort for Franks, Greeks, and Armenians. The latter spend weeks together in the spring in the uninterrupted enjoyment of the happiest indolence, giving to the spot the name of Defetgamm, i.e. care-dispeller; and, in-

deed, a more delightful sans-souci cannot be imagined than the woodcrowned lawns of Belgråd. beautiful village fountain has long since been celebrated in the letters of Lady Mary Wortley Montagu, who made this her summer residence; and the house which she occupied is still shown by the villagers. several of the European envoys lived at Belgrâd, as well as at Therapia and Buyukdereh, during the fine scason; but as fevers prevail at the end of the summer, Buyukdereh and Therapia have been preferred, for their ever pure and wholesome temperature.

From Belgråd a forest road runs on the W. side of the Great Bend, past the Bash Håwuz of Belgråd, and under the Devil's Aqueduct, to Pyrgos, Tk. Burgas (3 m.), a village which derives its name from the tower, Πύργος, creeted there by Andronicus Comnenus. From Pyrgos the Aivat Bend and the Long Aqueduct may be visited, or the ride may be continued S. to the aqueducts in the valley of Ali Bey Su, and thence to Pers. The ride from Buyukderch by Baghcheh Keui, Belgråd, Pyrgos, and the aqueducts to Pera is 22-25 miles.

The Aqueducts and Bends connected with the water supply of Stambûl.—There are 4 Bends or reservoirs in the vicinity of Belgrad, and of these the largest is the Great Bend about 2 m. S. of the village; it is really a small lake, and the fine masonry dam and sluice gate are deserving of notice. The water from the Great Bend and the Little Bend, which lies N. of Belgrad, runs into a large tank, called the Karanlik Hâwuz, dark tank, or the Bash Hâwuz of Belgrad, that is said to have been made by Andronicus Comnenus, 1183-85. From this point a conduit runs S.W. to the valley of the Kiat Khâneh Su, receiving on its way the water of a Bend in Pusha Derch. 12 m. W. of the Great Bend, which passes over the small Sheitan Kemeri, Devil's Aqueduct. The joint stream crosses the valley, about 2 m. below

Digitized by Google

Pyrgos, by the Egri Kemer, Crooked Aqueduct, which derives its name from its construction in two sections almost at right angles to each other. One section is 670 ft. long, and 106 ft. high, where the valley is deepest: it has 3 tiers of arches, and the piers of the 2 upper tiers are pierced with arches, transversely, so that it is possible to walk from end to end above the lower and middle tiers, as well as along the top. The second section is 300 ft. long, and has only one tier of 12 semicircular arches. This fine aqueduct is apparently Byzantine, and the work of Andronicus. From this point the water is conveyed by conduit, 11 m., to the Bash Hawuz, principal tank, of Pyrgos, also called Sultan Osman Hâwusi, excavated on the wooded height S. of the village; it is said to have been made by Andronicus Comnenus, and repaired by Osman II., 1618-22. In the V. of Evhad-eddin, about 21 m. N.W. of Belgråd, is the Aivat Bend, constructed in 1766 by Sultan Mustafa III. The water from this bend crosses the V. of the Kiat-Khanch Su. about 1 m. above Pyrgos, by the Usun Kemer, Long Aqueduct, which was built by Suleiman the Magnificent; it is 2200 ft. long, and 80 ft. high, and has two tiers of arches, but it is not so well built as the "Crooked Aqueduct." After crossing the aqueduct, the water runs through a conduit to the Bash Hâwuz of Pyrgos, where it joins that brought from the Great Bend. From the Bash Hâwuz the united stream flows off towards the V. of the Ali Bey Su, which it by the Muallak Kemer, crosses Hanging Aqueduct, commonly known as Justinian's Aqueduct. This is the finest example of Byzantine work of this description; it is 720 ft. long, and its greatest height is 108 ft. There are two tiers of pointed arches, which have a span of 55 ft. in the lower, and 40 ft. in the upper tier. The piers are pierced, laterally and transversely, by arches, and the appearance of lightness thus given to the structure, as if the water channel were suspended in the air, probably

gave rise to its Turkish name. Andreossy assigns the aqueduct to Constantine, but it is more probably the work of Justinian. The water next runs S. and crosses the V. of Jebeji Keui by an aqueduct which has 2 tiers of arches, 11 in the upper, and in the lower tier. In a small Hâwuz, at the S. end of the aqueduct, the water from Pyrgos is joined by water brought from springs in the Jebeji Keui valley; and from this point a conduit winds round the hills to the Taksim (p. 37) at Egri Kapu. From the Jebeji Keui aqueduct to Pera, by the "Sweet Waters," is about 91 m. N.B.—Travellers visiting the forest and aqueducts should take luncheon with them, as little but bread, eggs, and coffee can be obtained in the villages: they should obtain a good guide, and make up parties of 3 or more, as it is sometimes unsafe to ride alone.

(2.) To Baghcheh Keui, Kilia, Rumili Fanar, and the Bosporus.—To Baghcheh Keui, 3 m. (p. 101), thence through the forest to Domuzdereh, 4 m., and along the Black Sea Coast to Kilia, 3 m. (p. 105), or through the forest direct, via Skombre Keui, 23 m., to Kilia, 13 m.; along the Black Sea Coast to Rumili Fanar, 3\frac{3}{2} m. (p. 105), opposite the Cyanean Rocks; and by the Bosporus shore to Karibjeh Keui, 1½ m., Beuyuk Limân, 1½ m., Rumili Kavak, 2 m. (p. 104), and Buyukdereh, 3 m. This is one of the most delightful rides in the vicinity of the Bosporus; the total distance is 19-22 m., and, with a halt of 2 hrs. at Rumili Fanar to rest the horses and visit the Cyanean Rocks (p. 105), the tour occupies about 9 hrs. There is also a direct road from Buyukdereh to Kilia, 6 m., viâ Sekeriyeh Keui and Demirji Keui. Luncheon should be taken.

(3.) To the Genoese Castle (p. 106), by water to Anadoli Kavak; no one should omit this excursion. (4.) To the Giant's Mountain and Grave (p. 107), by water to Majiar Kalesi, Umur Yeri, or Hunkiar Iskelesi, and

Z

then on foot. (4.) To Beikos and the Valley of Hunkiar Iskelesi (p. 108), by water to Beikos, and thence on foot. By sending horses across in the steamer, or previously arranging for their hire at Beikos, excursions may be made inland to Arnaût Keui (p. 108), or to Riva on the Black Sea Coast.

15. Mexar Burnu, Cape of Tombs, so called from the cemetery upon it, is the ancient promontory of Simas, on which stood a statue of Venus Meretricia, to which the sailors offered sacrifice. Beyond the promontory is the village of Sari-yar, yellow cliff, at the mouth of the lovely valley of the Kesstâne Su (p. 101). The bay of Sari-yar is the ancient Skeletrinus.

16. Yeni Mahalleh, new quarter, a village of Greek sailors and fishermen, a short distance above the Kesstâne Su. Beyond Yeni Mahalleh the channel of the Bosporus narrows, and there are forts on both shores to protect the straits from an attack from the north. Those on the European side commence with Deli Tabia, a reconstruction of a fort erected by a French engineer, in 1783, at the foot of the promontory called, in ancient times, Milton, from the colour of the rocks; and they continue to Rumili From Yeni Mahalleh, where the Devonian strata are replaced by igneous rocks, there is a pleasant walk along the top of the cliff to

17. Rumili Kavak, Rumelian poplar.—This, the last station of the Bosporus steamers, is a picturesque village at the mouth of the ancient Chrysorrhoas; the valley is geologically in-On the hill N. of the vilteresting. lage are the ruins of a castle, Imros Kalesi, built by Murad IV., in 1628, on the site of the earlier Byzantine fortress, Polichnion. Here, or in the immediate neighbourhood, was the Seraption; and here Jason, after having offered sacrifices on the Asiatic shore to the 12 great gods, erected an altar to Kybele. Yoros Kulesi, or • the Genoese Castle," on the hill

above Anadoli Kavak on the Asiatic side, corresponds to Imros Kalesi on the European; and from each of these castles a wall ran down to the shore, where a projecting mole, on either side, reduced the width of the channel. In times of danger the moles were connected by a chain, so that the castles, walls, moles, and chain formed a continuous line of defence from hill Remains of to hill across the straits. the walls and dams may still be seen; and the chain was used by Murad IV. to keep out the Russians, who had rayaged the shores of the Bosporus in 1626. The width of the straits here is about 1100 ye's., and the batteries on either side are connected by a submarine cable. Beyond, and not far from the dam, there is a ravine with a spring, and the ruins of the monastery of S Mary of Mavromolo, built by the wife of Constantine Ducas (1059-67); and on the hill at the head of the ravine is Cvid's Tower, the ancient Turris Timæa, which formerly served as a watch-tower. was the old Pharos, from which torches were held up at night, whose light, placed in a straight line with those at the mouth of the Besporus, saved the ships navigating the Black Sea from being wrecked on the Cyanean rocks or the Thracian coast. The ancient inhabitants, a barbarous and cruel people, used often to light fires in the most dangerous places, in order to embarrass the mariners, who took them for the lighthouse, and who, after suffering shipwreck, were robbed. This crime was more particularly indulged in by the inhabitants of the coast of Salmydessus, now called Midia.

Beyond Rumili Kavak the scenery changes; cliffs of dolerite and basalt rise abruptly from the sea, and form an iron-bound coast especially dangerous to ships approaching the Bosporus from the Black Sea in foggy weather; and the road to Rumili Fanar runs inland over barren igneous rocks, which are quite devoid of the rich vegetation that clothes the Devonian strata to the S. The first break in the coast-line is **Beuyük Limân**, large

Digitized by GOOSIC

harbour, the ancient Portus Ephesi- ing the name of another bird, Kirorum, which offers shelter to ships running into the Bosporus from the heavy swell of the Black Sen. At the S. end of the bay there is a battery: and on Tashlanjik Burnu, stony cape, the ancient Aphrodision, to the N. there is another, called Karibjeh Kalesi, which was built, in 1773, by the French General Tott. This mass of rock was formerly called Gypopolis, i.e. Vulture town. Here was the fabled court of King Phineas, where he entertained the Argonauts, who defended him from his troublesome

guests the Harpies. Beyond Karibjeh the Bosporus widens out until the extreme point of the European shore is reached at Rumili Fanar, Rumelian Lighthouse, near the village of Fanaraki. The lighthouse stands on a rocky promontory, and about 1 m. to the N. is the battery of Bumili Kalesi, mounting heavy guns. Opposite to the lighthouse are the Cyanean rocks, or Symplegades, through which Jason steered the Argonauts with no less good fortune than danger. There are 12 islets, or rocks, called by the Turks Oraji Tash, but only one, Kyani, upon which are the fragments of a column and altar, deserves the name of island. It is flat on the top, and of the same height as the cliff of the coast, and is composed of deleritic The conglomerates. inscription, "Divo Caesari Augusto," which Gyllius saw on the altar, has disappeared. The rocks were called the Cyanean, i.e. the bluish rocks, from their colour, and the Symplegades, i.e. the rocks which strike together. Jason, who sailed to capture the golden fleece, or (to rescue historical truth from the garb of poetic fable) to obtain the precious sheep's wool of Colchis, dared, and happily performed, the dangerous passage, after having followed the advice of the good king Phineas, not to make the attempt until he had previously sent out a dove. The Dove was probably the name of a small craft, of a similar description to that which the Turks

make use of at the present day, bear-

langich, i.e. the Swallow, and was sent forward to examine the dangerous passage. When the poet relates that the vessel, by the separation of the Symplegades, happily passed through, but lost a portion of its tail, which the islands, striking together, caught hold of and jammed, the meaning is no other than that the ship, hastening onward, was injured by a rock in the stern, and lost its rudder. The island is considered by some, when seen on coming from the Black Sea. to have the appearance of the hull of a vessel between two rocks.

In a bay of the Euxine, to the W. of Rumili Fanar, is the village of Kilia, and near it a fort, designed to protect the European defences of the Bosporus against an attack from the rear. There is here a life-boat and rocket service, organised by the late Capt. Palmer, which has saved many lives. The bay itself is a famous fishing station. The next place after Kilia on the shore of the Black Sea is Derkos, the ancient Derkon, or Denelton, a day's journey from Constantinople. Between Derkon and Selymbria, Silivri on the Marmara, was the great Anastasian Wall, intended to protect the capital against the attacks of the barbarians.

Of late efforts have been made to diminish the risks of ships navigating the section of the Black Sea near the entrance to the Bosporus. A lightship has been anchored 15 m. outside the entrance, and lights and beacons, with distinctive marks, have been erected along the neighbouring coasts of Europe and Asia. Rocket batteries and refuge houses have been established at 14 stations, 6 m. apart; there are fog-guns at Rumili Kalesi and Yum Burnu, and 6 life-boats on the European and Asiatic coasts. Since the establishment of the service, in 1867, 2527 lives have been saved.

ASIATIC SHORE.

The extreme point on the Asiatic shore is Yum Burnu, called in ancient times Ancyraeum, "Anchor Cape," from the anchor which Jason took from thence and left behind at Phasis. Eastward of Yum Burnu, on the shore of the Black Sea, is Riva, at the mouth of the Riva Su, the ancient Rhebas, a stream celebrated, by poets and geographers, for its beauty. There is here a life-boat and rocket On the other side station. Yum Burnu is Kabakos Bay, where the basaltic cliffs are broken by caverns and hollows, in which numberless sea-birds breed, — including the Yelkovan, which are almost constantly on the wing skimming, in flocks, the surface of the Bosporus. The largest of these caverns is 72 ft. broad, 69 ft. deep, and 40 ft. high. Some rocks in this bay, now covered by water, were supposed by some of the older travellers to be the Cyanean rocks. On the next promontory stands Anadoli Fanar, Anatolia lighthouse, about 2 m. S.E. of the sister lighthouse on the European side. Hence the dangerous rocky coast continues to **Poiras Point**, from *Boreas*, on which there is an old castle, and a battery facing that of Karibjeh in Europe; Fil Burnu, Elephant Cape, the ancient Coracium Prom., with its battery and

1. Anadoli Kavak, Anatolia poplar, the most northerly station of the Bosporus steamers on the Asiatic side. The village is inhabited by Turks, and is celebrated for its figs and grapes. The promontory of A. Kavak, with the heavily armed battery of Kavak Kalesi at its foot, and Yoros Kalesi, or "the Genoese Castle," on its upper slopes, lies immediately to the N., and protects the gardens from the cold winds. The Genoese Castle is of Byzantine origin; its ruins are picturesque and interesting, and from them there is perhaps the finest view on the Bosporus; one which Darius, according to Herodotus, turned aside to enjoy. On the E. side there is an old gateway, built of marble from the temple. From the castle there is a pleasant walk, about 1½ hrs., along the creat of the ridge to the top of the Giant's Mountain, whence a descent may be made to Hunkiar Iskelesi, or Beikos, where travellers staying at Therapia or Buyukdereh can take a kaïk or one of the Bosporus steamers.

In ancient times the place where the castle stands was called Fanum. or *Hieron*, from the temple of the 12 gods, to whom, first of all, the Argive Phrygos, and then Jason, on his return from Colchis, dedicated altars and instituted sacrifices. Besides the altars of the 12 gods, we find the temple of Zeus Urius and Poseidon, frequently alluded to by the ancient writers as standing on this side of the strait, whilst the temple of Scrapis and Kybele stood opposite. Probably this was the same temple in which stood the altars of the 12 great gods. The straits of Hieron, or the "sacred opening" of the Bosporus, as it was called, were always regarded as the first line of maritime defence of the capital against the attacks of northern barbarians, and as the most suitable place for levying tolls on vessels sailing in and out of the Euxine. They were consequently fortified at a very early date, and became the scene of many hard-fought naval actions. A.D. 248 the Heruli appeared before Byzantium with a fleet of 500 boats, and invested Chrysopolis, Skutari, whence, after an unsuccessful seafight, they were compelled to return to Hieron. At the same period the Goths passed over at this point from Europe to Asia, and ravaged Bithynia as far as the walls of Nicomedia. In 865 the Russians appeared for the first time in the Bosporus, and advanced with a fleet as far as Hieron. They again appeared in 941, in the 28th year of the reign of the Emperor Romanus, when they burned Stenia, the Greek fleet, and Hieron. With 10,000 swift-sailing vessels (Dromites) they made for Constantinople, when Theophanes, the patrician, attacked them and drove them

back. The custom-house of the Bosporus was at *Hieron*, as that of the Hellespont was at Abydos. The Empress Irene reduced the tolls in the 4th year of her reign. When the Genoese began to threaten the Byzantine emperor in his palace, and to aspire to the dominion of the sea, they were particularly anxious to obtain possession of Hieron, and so become masters of the straits and the dutics. In the 14th century they had gained possession both of Hieron and Serapeion, i.e. of the 2 tollhouses on the Asiatic and European sides of the Bosporus. In 1350 the Venetians sent 33 galleys to dispute their possession of the Bosporus, and the straits of Hieron became the frequent scene of Genoese and Byzantine contest. In subsequent times. when the Turks threatened the gates of the capital, a Byzantine garrison occupied Hieron, to prevent their passage of the Bosporus. From the ruins of the ancient temple Justinian built a church, which he dedicated to the Archangel Michael, leader of the heavenly hosts, who was looked upon as the special guardian of the straits of the Bosporus.

S. of Anadoli Kavak, at the foot of the "Giant's Mountain," is Majiar Kalesi, one of the most important batteries on the Bosporus; and beyoud it are the small landing-place of Sudluje, and Majiar Burnu, Cape of the Hungarian, from a Magyar who was kept prisoner there for some vears.

The Giant's Mountain, 650 ft. high, is the highest hill on the shores of the Bosporus, almost exactly opposite Buyukdereh, and it is well worth ascending for the sake of its glorious view—thus described by Byron:

The wind swept down the Euxine, and the

Broke foaming o'er the blue Symplegades. 'Tis a grand sight from off "the Giant's Grave" To watch the progress of those rolling seas Between the Bosphorus, as they lash and lave Europe and Asia, you being quite at ease; There's not a sea the passenger e'er pukes in

Turns up more dangerous breakers than the Euxine.

It is called by the Turks Yosha dagh, Mountain of Joshua, because The Giant's Grave on the top is, according to the Moslem legend, the grave of Joshua. The grave was formerly called the Couch of Hercules; but the classical story is that it was the tomb of Amyous, king of the Bebryces. Amyous challenged all who landed to a trial of strength with the cestus, in the use of which he excelled, and was killed by Pollux, who accepted the challenge, on the return of the Argonauts from their Colchian expedition. The grave, which is guarded by dervishes, is 20 ft. long, and 5 ft. broad; it lies within a stone enclosure, and is planted with flowers and bushes. It is much visited by Moslems, who, in accordance with a very wide-spread Oriental superstition, hang rags and shreds of their garments on the bushes as a sort of votive offering to secure immunity from fever and other diseases. Amidst the trees near the tomb is a mosque, with a white minaret, built by the Grand Vizier of Osman III. on the site of Justinian's Church of S. Pantaleon, which is served by the dervishes who guard the tomb. view from the terrace S. of the mosque is fine. The ascent may be made by short, steep footpaths from Sudluje in 20 min., and Umur Yeri in 1 hr.; from Hunkiar Iskelesi, by an easy road through the woods in about 1 hr.; and from Beikos. At the foot of the Giant's Mountain, between Majiar Burnu, the ancient Argyromium Prom., and Selvi Burnu, Cypress Point, the ancient Actonichon, and immediately opposite the Bay of Buyukdereh, is the Bay of Umur Yeri, with the village of the same name. The bay is the quarantine ground for vessels from the Black Sea, and on the shore probably stood the leper hospital built by Justinian. To the S. of Selvi Burnu is the

village of Hunkiar Iskelesi, landingplace of the Manslayer, i.e. the Sultan, situated at the extremity of one of the most beautiful valleys on the Asiatic side of the Bosporus. In this valley, which, near the sea, is a wide

grass-covered plain, dotted with clumps of plane-trees, a Russian army was encamped in 1833; and here, on 26th June, 1833, was signed the celebrated Treaty of Hunkiar Iskelesi, which closed the Dardanelles to foreign fleets. A pyramidal block of granite, bearing an inscription in Turkish, commemorates the event. The village is a favourite resort of the Armenians: and the chief families were assembled here to celebrate the 10th anniversary of the Armenian Constitution when the great fire of 1870 broke out in their quarter at The Byzantine emperors had a summer palace here, called Miloudion, and the place has always been a favourite resort of the Sultans. Suleiman the Magnificent built a summer palace here, which, having gone to ruin, was rebuilt by Mahmud I., in 1746, in all its splendour, with springs, fountains, cisterns, &c. existing palace, the Palace of Beikos, was built by Muhammad Ali, the Pasha of Egypt, and presented to the Sultan by his son Ibrahim Pasha. It is built of marble above a series of terraces that rise from the sea, and afford good views of the straits. Admission by a small fee to the guardian.

The plain at the mouth of the Valley of Hunkiar Iskelesi is watered by two streams, of which the most northerly issues from a valley called Tokat Dereh, from a kiosk erected there by Muhammad II., "the Conqueror," as a memorial of the capture of Tokat. The other flows through the Hunkiar Iskelesi valley proper, which gradually assumes the character of a wild ravine. In this latter valley, 23 m. from Hunkiar Iskelesi, is the village of Akbaba, celebrated for its chestnuts and cherries, and for the tomb of Akbaba, who was a companion of "the Conqueror"; and m. further, at the head of the ravine, is Deresi Keui, with its famous chalybeate spring. From this point it is about 5 m., over a wooded ridge, to the large village of Arnaût Keui, in a romantic valley, through which a stream runs down to the Riva Su

(p. 102); there is a direct road, 6 m., from Arnaut Keui to

Beikos, a large Turkish village. and seat of a Kaimakam. It is surrounded by gardens and vineyards, and stands on the shore of the largest bay in the Bosporus, formerly called the Bay of Amycus, or P. laurus insanae. In this bay the British and French fleets assembled in 1854 before entering the Black Sea. time of the Argonauts, Amycus held his court at Beikos, and here he was slain in his combat with Pollux. The spot was known as Δάφνη Μαινομένη from the laurel, planted where he fell, that caused insanity in those that wore the branches. Here is the great park of Abraham Pasha, agent to the ex-Khedive of Egypt, Ismail Pasha; it extends inland for several miles, and affords good shooting. Beikos Bay is celebrated for its swordfish, which are caught in great numbers in August and September. good road leads from Beikos, through Yali Keui, the valley of Hunkiar Iskelesi, and Akbaba, and thence over the hills to Tavlajik Chiftlik, Anadoli Fanar, and Riva on the Black Sea coast. Horses may be hired or brought across from the European side for the tour from Beikos to the Giant's Mountain, Hunkiar Iskelesi, Deresi Keui, and Arnaût Keui.

Southward from Beikos is the village of Sultanieh, so called from the famous gardens of Sultanieh planted by Bayezid II. No trace remains of the summer palace built, in the Persian style, by Murad III., on the banks of the Gümush Su, silver water, with the spoils of the palaces captured by Usdemir Oghlu Osman Pasha, during the war with Persia. Next follows Injir Keui, fig village, celebrated for its figs and gardens; and close to it is

3. Pashabaghcheh, Pasha's gardens, with a mosque built by Mustafa III., potteries, and a glass manufactory. Chibûkli, pipe village, on the shore to the S., was noted in the 5th century for the great Monastery of the Sleepless, acountry, founded by the

Abbot Alexander, in which Divine service was celebrated uninterruptedly day and night. It is now the petroleum depôt of Constantinople.

- 4. Rifât Pasha, close to Chibûkli, has some fine gardens.
- 5. Kanlijeh, bloody village.—A large Turkish vill., with the summerhouses of many Turkish grandees, including that of the late Fuad Pasha. Nothing can exceed the beauty of this vill., as seen from the water, with its graceful kiosks, its terraced gardens, and its pine-clad heights. Between Kanlijeh and Injir Keui there are traces of a paved road along the shore, and remains of Byzantine chapels, holy wells, and landing-places. Kanlijeh Burnu was formerly called Oxyrrhoon Prom., and the small bay, Peha Kürfez, to the S., Phiala.
- 6. Anadoli Hissar, Anatolian Castle, a vill., with the ruins of a castle, exactly opposite Rumili HissarThe castle was built by (p. 97). Bayezid I. before that on the European side, and was called Güzel Hissar, beautiful castle; but it was afterwards known as the Black Tower, from the number of prisoners who died in it of torture and ill-treatment. The mosque, built by Muhammad II., is interesting from its peculiar construction. On the S. side of the vill. runs the Geuk Su, blue water, the ancient Aretas, known to Europeans as the Sweet Waters of Asia. At the mouth of the stream is the Imperial Kiosk, built by the Valideh Sultan, mother of Abdul Mejid, in the same style as the Dolmabaghcheh Palace, on the site of an earlier kiosk erected by Mahmûd II., and restored by Selim III. Near it is a beautiful fountain of white marble, which is profusely ornamented with arabesques and gilt inscriptions, and covered by a projecting roof with small domes surmounted by gilt crescents. smooth turf, overshadowed by planetrees, sycamores, and ash, which borders the Blue River, is the favourite Turkish promenade on Friday after-
- noons during the summer months: and here, as at the "Sweet Waters of Europe," may be seen groups of gailydressed Turkish ladies seated on Oriental carpets, drinking coffee, eating sweetmeats, smoking cigarettes, and enjoying the luxury of doing nothing. The beauties of the Geuk Su Valley have been sung by the poet Malheni, who places them above those of the 4 most beautiful spots in Asia, viz., the plain of Damascus, the meadows of Obolla, near Busorah, the plain of Sogd, and the valley of Shaab Bewan in southern Persia. About 1 m. up the valley, near an Ayazma, or Holy Well, some curious theatrical demonstrations take place on Sundays; and a short distance to the S. is the pretty valley of the Little Geuk Su.
- 7. Kandili, beacon village, built above and below a promontory of the same name, is noted for the loveliness of its site and the purity of its air. Its ancient name was περίρδους, the "stream-girt," from the violent. "Devil's," current (p. 96), which sweeps round the promontory, Echea Prom., with great impetuosity. From the landing-place, and also from the Vani Keui pier, lovely walks between country houses and gardens lead to the upper terraces which command views, embracing at the same time both the upper and lower mouths of the Bosporus, the Black Sea, and the Sea of Marmara. Kandili is a Turkish village, with a mosque built by Mahmûd I.; but several European families, principally English, have taken up their residence there. From Kandili there is a beautiful walk, presenting new views of the Bosporus at each turn, to the fire signal station, at an old Imperial Kiosk, on the heights above Vani Keui. This is a celebrated point of view, and here signal guns are fired on the outbreak of fire (p. 9). Near this spot there was an encampment of British troops during the Crimean war. The walk may be continued to Kulehli. Next to Kandili is,
 - 8. Vani Keui, on the shore of a

small bay; the pier is to the N. of the village. Then follow a large Barrack, and the village of Kulehi, or Kuleh Baghcheh, Tower garden, which derives its name from the following legend.

Sultan Selim I., incensed against his son Suleiman, ordered the Bostanji Bashi, "Chief Gardener," to strangle him. The latter, however, at the risk of his life, saved that of the prince, by concealing him for 3 years in a tower at this spot. It was only after the return of Selim from Egypt, when he repented of his cruel order, and the want of children fell heavily on his heart, that the Bostanji Bashi agreeably surprised him by the announcement of his having disobeyed When Sultan Suleiman came to the throne, he changed the tower into a garden. Formerly the ch. of the Archangel Michael stood here, exactly opposite to the one built on the European side at Kuru Cheshmeh. The Archangel Michael was regarded as the special guardian of the Bosporus; and hence churches were dedicated to him at Anaplus, Hieron, Kuru Cheshmeh, and Kuleh Baghcheh.

- 9. Chengel Keui, Hook village, because the shore makes a "bight" or "hook" there; a Greek vill. with some good country houses. The Imperial garden on the shore was the scene of the bloody executions of Murad IV.
- 10. Beylerbey, a purely Turkish vill. with a fine mosque built, in 1778, by Abdul Hamid I., and enlarged by Mahmûd II. Under the Byzantine emperors it was distinguished by the magnitude and splendour of its edifices. In the time of Gyllius it was called *Chrysokeramos*, from a ch. covered with golden tiles. Beylerbey there is a road to the summit of Bûlgurlû (p. 113). Adjoining the village on the S. are the gardens of Bevlerbey Sarai. This, the most beautiful of the summer palaces on the Bosporus, was built, in 1865, entirely of white marble, by Sultan

Abdul Aziz, on the site of a palace erected by Mahmûd II. The façade on the Bosporus side is very fine, and in front of the palace there is a marble quay with flights of steps leading down to the water. The interior is profusely decorated, and the great hall of columns on the groundfloor with a fountain playing into a marble basin in the centre, the staircase, and the large reception room on the first storey, are masterpieces of modern Oriental decorative art. This lovely palace, which is generally placed by the Sultan at the disposal of his royal guests, is surrounded by a terraced garden, laid out with much taste, and here and there, at points from which good views can be obtained, there are picturesque kiosks. In an adjoining garden was the Menagerie of Abdul Aziz, who was passionately fond of animals. The tiger and leopard houses, which were large enough to allow the animals great freedom of action, were most interesting; in a separate enclosure there were over 100 ostriches; and in another place a large number of game cocks were kept. A few animals are still left, but since the death of the late Sultan the menagerie has been much neglected.

Special permission is needed to see the Beylerbey Palace. Visitors are shown round by the palace servants, who expect a present of about P. 20 per head if there be a party, or P. 50-60 for a single visitor.

S. of the Palace is the small village of Istavro3, the cross, where Ahmed I. built a mosque and a royal garden in 1613.

11. Kuzgunjik, little raven, immediately after Istavros, and close to Skutari, has a large colony of Jews and Greeks. It received its name from Kuzgun Baba, a Turkish saint who lived in the time of Muhammad II. There are here 3 Jewish synagogues, and the residence of the Chief Rabbi. In the name of the small adjoining port of Ukauz limân, Ox-haven, the original name of the Bosporus (Oxford), as regards its meaning, has been

preserved. With the village of Kuzgunjik, or rather with the neighbouring cape of Chrysopolis, the straits of the Bosporus terminate: for the sea on the other side is already called the Propontis or Sea of Marmara.

SKUTARI—MOUNT BUL-GURLU-KADI KEUI.

A day is needed to visit Skutari, Mount Bulgurlu, Kadi Keui, and the Turkish and British Cemeteries: and as there are no European hotels luncheon should be carried, and eaten on the summit of Bulgurlu. Half-a-day is sufficient for Skutari and Bulgurlu, or for Skutari and Kadi Keui. tari to Bulgurlu, 1 hr.; Bulgurlu to Kadi Keui, 11 hrs.; Kadi Keui to Skutari, 1 hr. Carriages and riding horses can be hired at Skutari (see Index), or sent across from Constantinople by ferry boat. Steamers run at short intervals from the outer bridge at Galata to Skutari, Haidar Pasha, and Kadi Keui (see Index); and steam ferry boats between Sirkiji Iskelesi (Stambûl), Kabatash, and Skutari. In fine weather the passage may be

made by kaik.

On leaving the Golden Horn the steamer crosses the Bosporus obliquely, and passes near the rock on which stands Kiz Kulehsi, Maiden's Tower, called by Franks Leander's Tower, apparently from a transference of the Dardanelles legend of Hero and Leander. The existing tower, built by Mahmûd II., is about 90 ft. high, and is used as a signal station and lighthouse. The ancient name of the rock was Damalis, from the wife of Chares, the general sent by the Athenians to help the Byzantines against Philip of Macedon, who died at Chrysopolis. Her husband built a mausoleum in honour, and the Byzantines erected a column, which was surmounted by the figure of a heifer, as a play upon the name Damalis, "heifer," and as an illustration of the legend of Io, who, changed into a cow, swam across the Bosporus, "Oxford," at this point. The Turkish name probably comes from the same source, and not, as popularly believed, from the legend that Mahammad II. built the tower as a residence for a beautiful daughter to prevent the fulfilment of the prediction that she would die from the bite of a snake. But as there is no escape from one's fate, the maiden, so runs the tale, was stung to death by a viper that found its way into a bouquet of flowers sent to her by her lover. The steamer next passes the promontory of Skutari, on which is the fine **Ayasma Jami',** built in 1760 by Mustafa III., and, after passing the curious little octagonal mosque, Shemsi Pasha Jami', reaches the Benyük Iskelesi, or principal landing-place.

Skutari or Uskudar, the largest suburb of Constantinople, is beautifully situated on the western slopes of Bulgurlu, and the houses, intermingled with gardens and trees, rise, tier above tier, after the manner of an amphitheatre. It has a population of about 45,000, including some 5000 Greeks and Armenians, and forms the 9th "Cercle Municipal," or administrative division of the capital. streets are narrow and ill paved, and the whole town is more thoroughly Oriental in character than Stambûl.

Skutari has a large number of mosques, of which no less than 8 are Imperial; several Medressehs, Imarets, Khâns, Baths, and Tekkehs of Dervîshes: a Lunatic Asylum, a Turkish printing office, and an American College for Girls, which does a noble work for young ladies belonging to the various communities of the East; but perhaps the object of greatest interest is the large Moslem cemetery.

Uskudar, of which Skutari is a corruption, means in Persian a courrier, who conveys the royal orders from station to station. Skutari was the first station of the Asiatic courriers: the place whence all travellers from Constantinople to the East, by land, started upon their journeys; and the depôt for all caravans arriving from

The ancient name, Chrysopolis, "golden town," was derived, according to some, from Chryses, the son of Agamemnon and Chryseis, who died here, and, according to others, from its being the place of deposit for the gold collected by the Persians from the tributary cities. Chrysopolis was seized by the Athenians, who, by the advice of Alkibiades, were the first to levy tolls on ships passing into and out of the Propontis. Here Xenophon and the Greek auxiliaries, who he had brought back from the campaign against Cyrus, halted for 7 days, whilst the soldiers disposed of their booty. Under Turkish rule it was the centre of the disorders during the first year of the reign of Suleiman II.

Immediately in front of the principal landing-stage is an open space, with a Turkish fountain, in which carriages and horses stand for hire. To the l. a road runs along the shore past the little port of Ukeus liman to Kuzqunjik (p. 110); and in face is the main street, full of Oriental life. the commencement of this street, to the l., is the Benyuk Jami', Great Mosque, built in 1547 by Mihrimah, daughter of Suleiman, "the Magnificent." A few yards further is the corner of a road which leads through Bülbül Deresi, valley of nightingales, and Ishyadiyeh to Bulgurlu (p. 113); and, opposite to it, is Yeni Valideh Jami', built in 1709 by the Valideh Sultan, mother of Ahmed III., whose Türbeh is within the enclosure. Close to the mosque are the Bit Bazâr and 2 Khâns. From Yeni Valideh Jami' a street, on the rt., runs to the Doghanjilar Meidân, Square of the Falcovers, on which the Janissaries assembled prior to a campaign in Asia; and thence through the Quarter of Pasha Kapusi. in which is the Konak, or Government House, to Selimiyeh and the large Turkish cemetery. A short distance beyond Yeni Valideh Jami' the main street forks; one branch, on the l., running, between the Christian Quarters of Selamsiz and Yeni Mahalleh. direct to Bulgurlu; the other, on the rt., leading past the Ahmediyeh Jami', built in 1721, and a small cemetery and mosque to the

Tekkeh of the Rufaî, or Howling Dervishes, who belong to the Order of Dervishes founded by Said Ahmed Rufaî (d. 1182). The peculiar devotional exercises of the Rufai, which take place every Thursday between 1 and 2 P.M., attract numerous visitors, for whom a place is specially reserved, and who are expected to make a present on leaving. Besides the Dervîshes, Moslem visitors often take part in the exercises, and it is not unusual to see men foaming at the mouth, and so overcome by religious excitement as to be quite helpless. The mosque is a rectangular chamber, with a simple mihráb, and no ornament, except a few verses from the Kuran. After the usual midday prayer, Namaz, the Sheikh takes his seat on a carpet near the Mihrâb, whilst the Dervishes seat themselves in a circle in front of him, and repeat the Fatiha, or 1st Sûra of the Kuran. This is followed by the recitation of several pious formulæ, and all then stand up and repeat slowly the profession of faith, "La ilâh illa 'llah," which they divide into the six syllables, la i-lâh-it-la-lah. Whilst pronouncing the first syllable they bend forward; at the second they raise themselves up again, and at the third they bend backward: this motion is repeated at the 3 following syllables, or they change the direction of the bowing, by inclining the body at the first syllable to the rt., standing erect again at the second, and bending at the third to the l., repeating the motion at the other syllables. This chorus begins slowly, and continues with increasing rapidity, so that the motion always keeps time with the words, or rather with the cry; the motion soon becomes so quick that the singer is obliged to pronounce two syllables in one bend, and, as the rapidity of the motion increases, the two syllables are rolled into one, and nothing can be distinguished but a wild cry of il and th. During this chorus 2 singers

with melodious voice sing passages out of the Borda (the celebrated poem in praise of the prophet), or out of other poems in praise of the great Sheikh Abdul Kadir Jilani, or Seyd Ahmed Rufâî. The signal of the quickest movement is when the Sheikh begins to stamp. They then all bend themselves like possessed; one hears but the single sound lah, interrupted by an outcry of hû! yâ hû! meaning He, O He [is God]. But the whole services more frequently consist, after the recitation of the Fatiha, of the reiteration of the 99 names of God 99 times; this is done sitting, while the Sheikh counts the 99 beads on his long chaplet. When they come to the last name, $H\hat{u}$, they rise in a frenzy of excitement, and forming a ring by holding each other's hands, they swing to and fro, whilst the Sheikh encourages them, by voice and gesture, until some fall down foaming, and others are carried away swooning. The name Hû or Allah Hû is supposed to be a great talisman. such it is inscribed on religious buildings, and when recited, it is supposed to give the Rufai miraculous powers.

From the Tekkeh, a street to the l. leads past the Barracks; the Eski Valideh Jami', built by Nûr Banû, mother of Murad III., in 1582, with a college, soup-kitchen, and hospital; the Chinili Jami', Fuyence Mosque, built, in 1640, by the Valideh Sultan, Mahpeiker, mother of Murad IV., and Ibrahim, and remarkable for the tiles with which it is ornamented within and without; and the Christian Quarter of Yeni Mahalleh, to the Bulgurlu road (p. 112). This road passes the Armenian cemetery, with its fine plane and beech trees, and ascends to the village of Bûlgurlû, vill. with fromenty, on the saddle between the two peaks of the mountain, between rows of Turkish villas and vineyards, from which come the luxurious Chaous grapes, the most prized of all the grapes of Constantinople.

The macadamised road continues to

Sultan Chiftlik, but, after passing through the village, a road runs off to the l., to a group of large planetrees, beneath which gushes forth the far-famed Spring of Chamlejah, the best and purest of all the springs in the vicinity of the capital. The spot is much frequented by Moslems, on Fridays, and by Christians, on Sundays, from Skutari and the neighbourhood; and the scene is almost as picturesque and interesting as the better known promenades of the Sweet Waters of Europe and Asia. Close by is an Imperial Kiosk, built by Muhammad IV., who also erected a cupola over one of the springs. At Chamleigh, visitors wishing to enjoy the grand view from the N. peak of Bulgurlu, or Benyük Chamlejah Tepeh, must leave horses and carriages. The ascent takes about 15 min., and from the summit, 850 ft. above the sea, there is a most extensive prospect over both the shores of the Bosporus and the sea of Marmara, embracing the city and all its suburbs. The advantages of view and water enjoyed by this mountain, the ancient Damatrys, were fully appreciated during the Byzantine period, and several hunting-boxes or chateaux were erected upon it for the convenience of the Emperors whilst hunting in the neighbourhood, or when commencing or completing an Asiatic journey.

From Bûlgurlû there is a direct road by the valley of the Kurbali Su to Kadi Keui, whence one can return by steamer to Constantinople, or by Haidar Pasha and the cemcteries to Skutari; another road runs through Baghlarbashi to Haidar Pasha; and a third through Yeni Mahalleh to the

Benyük Mezâristan, the Great Cemetery. This the largest, the most beautiful, and the most celebrated of Oriental cemeteries, is a great forest of cypress-trees, extending for some 3 m. between Skutari and Haidar Pasha. It is traversed by several roads and pathways, amongst

Digitized by GOOGIC

others by the main road to Ismid, which run between high walls built of broken tombstones; and here and there may be seen stone-cutters deftly fashioning the white marble from the Isle of Marmara into turbaned head-The cemetery is a favourite stones. burial-place of the Turks, who love to be buried in the land of Asia, from whence they came, and in which are the sacred cities of Mecca and Medina; and there are many fine tombs. One that always attracts the attention of travellers is a dome, resting on six columns, which marks the restingplace of the favourite charger of Mahmûd II. The form of the tombs, and of the inscriptions upon them, is similar to that already described (p. 83), but there is something peculiarly soothing and impressive in the Skutari cemetery, where the visitor wanders amongst countless tombs, and hears no sound but the soft moan of hundreds of doves, that find a home in the overshadowing branches of the cypress-trees. On St. George's Day, 23rd April (o.s.), 5th May (n.s.), the cemetery is visited by large numbers of Moslems and Greeks.

To the W. of the cemetery, on Kavak Burnu, are the great yellow Selimiyeh Barracks, with square towers at each angle. Originally built as a summer palace by Sulciman I., they were turned into barracks by Selim III., in 1807, for his Nizâmi jedid, "new regular troops;" burned by the Janissaries when they murdered Selim, and afterwards rebuilt In front of the by Mahmud II. Barracks is a parade ground, and near them are the Selimiyeh Jami', and the pier, Harem Iskelesi, at which the Skutari steamers touch. S. of the Barracks are the Medical School, the Haidar Pasha Military Hospital, the scene of Miss Nightingale's labours, and, on the shore, the British Cemetery, in which a large number of officers and men who died during the Crimean war are buried. Here, amid the more costly tombs of the officers, may be seen the simple grass-covered mounds, beneath which rest in peace 8000 British soldiers, who died in the service of their Queen and country. In striking contrast to the Oriental burial-places, the British cemetery is admirably kept by Mr. Lyne, late Serjeant R.E. enclosure is planted with trees and shrubs, and there is a large granite obelisk, supported by four angels, by Baron Marochetti, which is seen from a long distance.

Adjoining the British cemetery are Haidar Pasha Railway Station, which is also the W. terminus of the Ismid line, and a good pier, to which passengers from Constantinople are conveyed by steamer. Close to the station is a grove of trees, in which is the spring called in ancient times the Spring of Hermagoras; and on the plain of Haidar Pasha beyond, the Turkish troops assembled before starting on an Asiatic campaign. On the same plain, or near it, was fought the decisive battle between Constantine the Great and Licinius in 324. tween Haidar Pasha and the extreme point of the promontory of Moda Burnu, lies the thriving suburb of

Kadi Keui, village of the judge, the ancient Chalcedon, which forms the 10th "Cercle Municipal" of Constantinople. It is a bright healthy place, with a large Greek and Armenian population, and, as there is frequent communication with Galata steamer, many Europeans, whose business takes them daily to the capital, reside there. Since the fire of 1883 the town has been greatly improved; the houses are well built, and those of the wealthy are surrounded by gar-There are fine Greek and Armenian churches, a Greek lyceum, a Jesuit school, and a training college of the Mekhitarist Armenians. There is also a large English colony and a pretty chapel. In summer the excellent bathing, and the fine view from the esplanade of Moda Burnu, attract many visitors from Constantinople. Horses and carriages stand for hire at the pier.

Chalcedon was founded 17 years earlier than Byzantium by colonists from Megara. The answer which the Digitized by GOOGLE

oracle gave to the founders of Byzantium, when they applied for the decision of the gods, is well known (p. 1). Chalcedon became the chief town of Chalcedonia, a district that extended to the Euxine, and included Chrysopolis, Skutari and it was celebrated throughout the ancient world for its Temple of Apollo, whence distances in Asia Minor were sometimes reckoned. During the reign of Darius it was taken by the Persians, who are said to have entered the town through a subterrancan gallery that they had driven beneath the walls to the central market place. Chalcedon came to the Romans under the will of Nikomedes III. of Bithynia, and it was afterwards besieged by Mithridates, who defeated the Roman Governor of Bithynia beneath its walls. It was the birthplace of the philosopher Xcnokrates, the most distinguished of the disciples of Plato; and in Church history it is celebrated as the city in which the 4th General Council, that condemned the Monophysite heresy of Eutyches, was held in 451. Council sat in the Ch. of S. Euphemia, which was built by Constantine on the site of the Temple of Apollo. Chalcedon was taken and sacked Hellenes. Byzantines, Goths, Arabs, and Persians, who on the last occasion occupied the place for 10 years, A.D. 616-26. But its final destruction is due to the Turks, who found it a convenient stone-quarry when building the mosques of Constantinople, and nothing now remains of its former grandeur. The columns of the Ch. of S. Euphemia were used in the construction of the Mosque of Suleiman I.

Beyond Moda Burnu is Kalamish Kürfesi, the bay of reeds, from the quantity of reeds that grow near the Ayazma of S. John Chrysostom, also called Moda Bay, the ancient Port of Eutropius, which receives the waters of the Kurbali Su. On the opposite side of the bay is Fanar Burnu, better known as Fanar Baghcheh, Lighthouse gardens, one of the favourite resorts of the pleasure-loving people of Con-

stantinople. It can be reached by train from Haidar Pasha in 20 min., or by kaik from Kadi Keui pier in 30 min. The railway leaves the Ismid line a little beyond Kizil Toprak station, and there are frequent trains on Sundays and holydays. The gardens, amidst which nestle many villas, are very beautiful, and there is a fine view over the Marmara from the lighthouse. There is a fair hotel, and furnished apartments may be hired. Fanar Burnu was formerly called the promontory of Herwon, from a Temple of Hera, and an isolated rock in the sea is still known as Hereki Tash. A palace built on the promontory of Justinian was a favourite summer residence of the Empress Theodora; no traces of this or of the temple remain.

§ 28.—THE PRINCES' ISLANDS.

The Princes' Islands are served by steamers of the Malsuse Company, which start from the Outer Bridge, Galata (see Index). Starting by the early boat, it is easy to visit Prinkipo, and possible also, with a push, to see Halki, in one day. It is pleasanter, however, to spend the night at Prinkipo, where there are good hotels. A tezkereh is not necessary.

The Princes' Islands, in the Marmara, are so called because they were, during the Byzantine period, favourite summer resort of the Emperors, and also a place of exile or imprisonment for deposed sovereigns and troublesome princes. Their ancient name was Demonesi; to the Byzantines they were known as Papadonesia, from the number of monasteries on them; and they are called by the Turks Kizil Adalar, "Red Islands," from the ruddy colour which the presence of a large amount of iron gives to the rocks. They are 9 in number, and the 4 that are inhabited are noted for the mildness and salubrity of their climate, and for the ex-

cellent sea-bathing on their shores. The only water supply is rain water, stored in tanks. The islands constitute a Kaza, under the Prefecture of

Constantinople.

After leaving the bridge, the steamer calls at Kadi Keui (p. 114), and in about an hour reaches the steep, rugged island of Proti, the first, which is inhabited by a few Armenians. On the highest point, 375 ft. above the sea, was the monastery built by Romanus IV., Diogenes, and in which he died, after his eyes were put out, A.D. 1071. In a second monastery, near the ruins of a large cistern, Michael I., Rangabe, lived for 32 years, 813-45, after resigning the crown and embracing a monastic life; and to the same place Romanus I., Lecapenus, was deported by his sons, A.D. 945, and compelled to be-A third monastery come a monk. was built by Bardanes, and became his residence after his eyes were put out, A.D. 803. There are few traces of the monasteries, as, on their destruction, the stone was carried off to Constantinople for building purposes. Soon after leaving Proti, the two rocky islets. Oxeia, "the pointed," and Plate, "the flat," are visible to the rt. On both were monasteries. which were at once homes for ascetics and prisons for political offenders. Oxeia, a marble rock, 300 ft. high, is now the home of sea-birds. On Plate are a few fruit-trees and other traces of former cultivation, the ruins of a Byzantine guard-house, some subterranean chambers, and a dilapidated Anglo-Saxon Castle, built by Sir H. Bulwer, who purchased the island, and afterwards sold it to the ex-Khedive of Egypt.

The next island, Antigone, formerly called Panormos, ends on the S. in a fine cliff, 500 ft. high. The village, on the E. side, is entirely Greek. In a small pine wood on the highest point is the Monastery of the Transfiguration, built by Basil I., the Macedonian (restored 1869), in which the Regent, Stephen, was confined by Romanus Lecapenus. The Ch. of S. John the Baptist is said to occupy the

site of the church built by Theodora, A.D. 842, over the dungeon in which Methodios, afterwards Patriarch of Constantinople, was confined, and chained between 2 robbers for 7 years. To this island the Emperor Stephanos was banished by Constantine Porphyrogenitus. The steamer next passes the barren rocky islet of Pyti, which retains a trace of the old name, Pityusa, of Prinkipo, and stops at the

quay of

Halki, the ancient Chalcitis, so called from a famous copper mine. Donkeys may be hired at the landing-place to visit the monasteries,—an hour's ride, without counting halts; the hotels are indifferent. The island is partly covered with dwarf pine, and there are some pretty walks, especially one to the picturesque little bay of Cham Liman. population is Greek. Close to the landing-place is the Ch. of S. Nicholas, with a curious belfry; and to the rt. are the Turkish Naval College, and, above it, the Monastery of S. George, two buildings much injured by the earthquake of 1894. On the highest point, 445 ft., is the Monastery of the Holy Trinity, originally founded by the Patriarch Photius, and rebuilt, in 1844, as the principal Theological College of the Greek Orthodox Church. There is a good library, and the number of students is from 80 to 100. The view from this point is very fine. The Monastery of the Panagia (Virgin), founded by John Palaeologus and Maria Comnena in the 15th century, was rebuilt in the 17th century, and restored in 17.36, by Prince Ypsilanti. It is now a Commercial School, with a large library and about 150 students. Here is the tombstone of Sir E. Barton, Ambassador from Q. Elizabeth to Sultan Muhammad III., who died in the monastery in 1598 from disease contracted whilst attending the Sultan during his campaign in Hungary. No less than 8 Patriarchs of Constantinople are buried in this monastery.

Regent, Stephen, was confined by Romanus Lecapenus. The Ch. of S. "abounding in pines," and the John the Baptist is said to occupy the largest of the islands, is only sepa-

Digitized by Google

rated from Halki by a narrow channel. The steamers stop at a long projecting mole, and here carriages, horses, and donkeys can be hired to make the round of the island (2 hrs.). Kaïks can be hired for crossing to Halki, or to Kartal, or Pendik, on the mainland. There is one good hotel, and other fair ones.

The island is celebrated for its healthy climate and excellent seabathing, and it is much frequented in spring and summer. It is about 2 m. long, and 3 m. wide, and is divided into two parts by a depression in the hills. On the summit of the S. hill, 655 ft. high, is the Monastery of S. George, whence there is a very beautiful and extensive view; and on the N. hill, which is lower, and partly covered with pines, is the Monastery of Christ, built in 1597, and greatly injured by the earthquake of In several places there are traces of ancient mining and smelting works. The village, with its well kept streets, and the prettily scattered villas and gardens of wealthy Europeans, Greeks, and Armenians from Constantinople, is on the N. slope of the N. hill. There are several bridle-paths, and a good carriage-road round the N. hill. leaving the village, the carriage-road passes through vineyards and olive groves to a small valley, up which it runs to the saddle, diaskelo, between the two hills. From this point a steep bridle-path leads up, through bushes of myrtle and terebinth, to the Monastery of S. George; and a second path ascends through the pine woods to the Monastery

of Christ on the N. hill. The carriage - road descends to the Monastery of S. Nicholas, on the E. coast, and then follows the shore line to the landing-place. A pleasant way of seeing the island is to ride on a donkey through the woods to the Monastery of Christ, and thence to the Monastery of S. George, returning by the carriage-road.

Close to the shore, on the W. side of the S. hill, are the ruins of the convent, to which the great Empress Irene, the contemporary of Charlemagne, and Harûn er-Rashîd was banished after her dethronement, in 802, by Nicephorus, the Chancellor of the Empire. Her presence here being considered dangerous, she was removed to Lesbos, where she died soon afterwards, and her body was then brought back, and buried in the convent. From this convent Michael II. married Euphrosyne, who had taken the veil; and to it the Empress Zoe was banished by Michael V. Kalaphates (A.D. 1042); and the Empress Anna Delassena, mother of the Comneni, by John Ducas, in 1071.

In 1878, when the Russian army was at San Stefano, the British fleet

was anchored off Prinkipo.

About 2 m. E. of Prinkipo is the islet of **Antirobithos**, with the ruins of a monastery, to which the Emperor Constantinos was banished by Constantine Porphyrogenitus (A.D. 945).

Some of the steamers continue the voyage to Mal-tepeh, Kartal, and Pendik, stations on the Haidar Pasha-Ismid Railway, but they do not run in connection with the trains.

EXCURSIONS FROM CONSTANTINOPLE.

§ 1.—THE SEA OF MAR-MARA.

The Sea of Marmara, Propontis, measures about 110 m. from E. to W., peninsula. and 40 m, from N. to S. in its widest Samos, founded about B.c. 599, was larly in summer, but irregularly in winter.

The stramers start from the Golden Horn, and, after rounding Seraglio Boyados, a small place surrounded by coast W. of Eregli are many tumuli. vineyards, with an old Byzantine tower and an ancient mole which

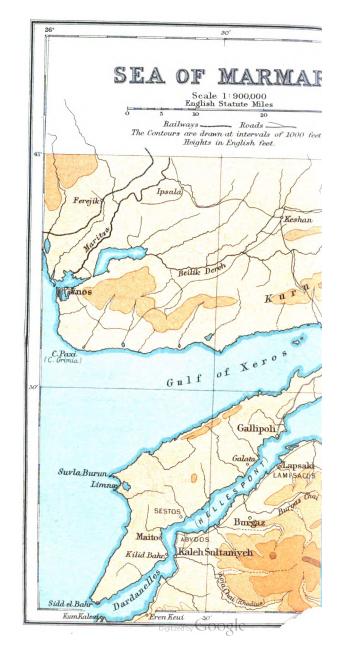
a table-topped hill, upon which are two large tumuli.

Eregli, Heracleia, Perinthus, a small town on the N. slope of a small hilly l'erinthus, a colony of part. Eastward it terminates in the the residence of Alcibiades during his two deep gulfs of Ismid, 30 m., and second exile, and was noted for its Mudania, 20 m., long; whilst on the obstinate defence against Philip of S. is the hilly peuinsula of Kapu Macedon (B.C. 341). About the 4th Dagh, which according to Strabo was century A.D. it assumed the name of once an island. The small steamers Heracleia, and was called Heracleia of the Mahsuse Company call at Perinthus (Eregli Bartin). Justinian all important points; they run regu-restored the palace and the aqueducts of the city. Several roads from the interior led there, and it was the seat of extensive commerce. many fragments of masonry and traces Point, follow the coast line past Makri of the old city. A large part of the keui, San Stefano (p. 91), and the bay Russian Army embarked here after of Benyük Chekmejeh to Epivatos, or the campaign of 1877-78. Near the

Rodosto (Tk. Tekfûr, or Tekir-dâgh), forms a harbour for kaths. The next | Bisanthe, a large town built on the stopping-place is Silivri, Selymbria, slopes of a hill and presenting an near the S. end of the wall built by imposing appearance from the sea. Anastasius Dicorus for the defence of There is a good trade in cereals, Constantinople. Selymbria was occu- cotton, wool, and silk; and most of pied by the Athenians under Al- the European States are represented cibiades (B.C. 410); and is mentioned by Consuls. There is a large mixed as being in alliance with them by population; the Greeks show great Demosthenes (B.C. 351). In the reign commercial activity, whilst the Arof Arcadius it received, in honour of menians are wealthy and have most of the Empress, the name of Eudoxia- the banking business in their hands. polis, which it retained for some time. Disanthe was founded by the Samians, The walls on the top of the cliff are and at a later period its name was conspicuous, and to the W. of the changed to Rudestus. It was restored town there is a long Roman bridge, by Justinian, and afterwards destroyed. The shore to the W. is low, with a by the Bulgarians in A.D. 813 and sandy beach, and the ground rises 1206; and was an important town of gradually to an altitude of about the later Byzantine Empire. There 700 ft. It is treeless, and little culti- are a few fragments of masonry dating vated; and the only marked feature is from the ancient city; and an old

Digitized by Google





1 a r t l n v si a l tl is C m a pe is ste

Greek church of the Virgin, in which the Hungarians exiled to Rodosto at the beginning of the 18th century are puried.

Soon after leaving Rodosto the ground begins to rise rapidly, and the fine headland, Khoja Burnu, is passed. The steamer then calls at Ganos, a village standing on a spur about 100 ft. above the sea; at Khora, a small village at the mouth of the deep ravine of Kerasia derehsi; and at Merefte (Gk. Myriophyto), a thriving Greek village with a large export of wine. Behind the village is the fine peak of Elfa Tepeh (2255 ft.), and to the west are *Heraclitza*, with its dangerous low sandy spit and shoal, the conspicuous village of Arapli, and the large village of Shar-keui (Gk. Teristasis), with a mixed population. From this place the steamer crosses to

Kara-bogha (p. 138), on the Asiatic coast, at the end of the plain of the Granicus, and thence to Kûtali (Tk. Ekinik) Island, with its Greek population and rounded hill of S. Elias; and Marmara, a small village on the site of the ancient town of Proconnesus. The island of Marmara, Mermer adasi, Proconnesus, is about 10 m. long from E. to W., and 5½ m. wide; a double chain of hills runs from E. to W., and one of them attains an altitude of 2320 ft. The northern half of the island is white marble with scarcely any soil; the southern is slaty rock, with patches of granite, and here the valleys are fertile and cultivated. The celebrated quarries which supplied most of the ancient towns in the vicinity with marble are on the N.E. side, and are still worked. There are 6 villages, all Greek. The sail through the islands to the vine-clad island of Pasha Limân, where a French Company has an establishment for making wine, and a distillery; and a longthe coast of the Kapu Dagh peninsula to **Erdek**, Gk. Artaki (p. 138), is very beautiful. From Erdek the steamer returns across the Marmara to Constantinople.

§ 2.—THE GULF OF ISMID.

The Mahsûse steamers run daily to Ismid (6 to 7 hours) at the head of this beautiful arm of the sea, calling at several places on the way. The shores of the gulf are very picturesque, presenting a charming alternation of tree-clad mountain, valley, and plain; villages are numerous, but much rich land still lies waste. After passing Skutari and Princes' Islands (p. 115), the steamer crosses the mouth of the gulf to the thriving village of

Yalova, leaving to the right the fine range of Mons Arganthonius, which terminates in Boz Burun. From Yalova a good road leads up the Samanli Dereh to the hot baths, which are romantically situated in a cool secluded valley, at the foot of a sharp They are much esteemed and visited, especially during the cherry season, and there is a good hotel. There are some remains of the palace and other buildings erected by Helena and Constantine. Another path runs up Darli Dereh, and crosses a high pass near *Yellû Dâgh* to Geumlek (p. 124); and a third runs up Balaban Dereh and over the ridge to the villages on the N. side of the Isnik Lake.

Darijeh, on the N. shore of the gulfis prettily situated near the point of the same name; to the W. is the fine bold point of Yelkenkaya Burnu, apparently the promontory Satyrus, near which was the famous monastery of Nicetiata; and to the E. are the ruins of an old castle. Eski-hissar, and behind them on the high ground, two isolated cypresses mark the reputed tomb of Hannibal. The steamer now passes between Kaba Burnu and Dil Buruu and crosses to Kara mursal on the S. shore, where horses can be hired to proceed to Isnik and Brûsa (p. 125). She then keeps to the S. coast, calling when necessary at Eregli, Ghanja, Kadikli, Deirmendereh, and Seyban, and finally crosses the shallow head of the gulf to *Ismid* (p. 120).

§ 3.—CONSTANTINOPLE TO ISMID, ANGORA, KONIA, AND SMYRNA, BY RAIL.

(1.) To Angora.—This is a most interesting excursion, but the accommodation for travellers en route are Provisions should be taken from Constantinople and Eski-shehr.

See Index, p. 156.

Steamers run frequently between Constantinople and the railway station ut Haidar Pasha (25 min.). (See Time Tables in the daily papers.) The line as far as Ismid runs close to the sea, and follows the great road which for centuries was the most important military and commercial route in the country. The views across the bright blue water to Princes' Islands, and the wooded heights of Bithynia with Olympus rising above them are ever changing and always beautiful.

On leaving the station the train crosses the plain of Haidar Pasha, and passes the small stations of Kizil Toprak (14 m.); Geuz Tepeh (3 m.); Erenkeui (3¾ m.); Bostanjik (5½ m.), beyond which (11 m.) are the remains of a subterranean church; Mal-tepeh (83 m.); Kartal (12½ m.), probably Kartalimen, where part of Yezid's fleet lay when he was besieging Constantinople, A.D. 717; and Pendik (151 m.), Pantichium. The three last places are largely inhabited, especially in summer, by merchants and others who have daily business in Constantinople; and they contain many charming villa residences surrounded by gardens. (212 m.), a village, with a mixed, Turk and Greek, population, on the shore of Tuzla Bay, probably the ancient harbour of Kalos Agros.

Guebzeh or Ghevseh (271 m.), anct. Dakibyza, on a hill 1 hr. from the station, has some picturesque groves of cypress, and a fine mosque of white marble, containing some good fatence, celebrated architect Sinan. Some &c.

writers identify Guebzeh with Lybissa. famous for the tomb of Hannibal; but the latter place was certainly nearer Nicomedia, and probably not far from Dil Iskelesi (341 m.), where there is a station and a ferry to Hersek, whence a road leads to Isnik and Brûsa (p. 121). Tavshanjik (363 m.); on the hill above the station is the large village of Tavshanjik, noted for its mineral springs, which are much resorted to in summer. Hereke (391 m.), on the top of a hill clothed with orchards and vineyards; near the line are the Imperial silk factories with machinery worked by water-power. Yaremjeh (45% m.), near the landingof Kuchuk Iskelesi. chiftlik (493 m.). Here there are a kiosk and tobacco farm belonging to the Sultan. Derinjeh (521 m.), now the port of Ismid. The Anatolian Railway Company have established their workshops here, and built docks and a quay, alongside of which the largest ships can lie.

Ismid, from είς Νικομήδειαν, Nicomedia (563 m.) stands on rising ground much seamed by watercourses, near the head of the gulf of Ismid, anct. This portion of the Sinus Astacenus. gulf is being gradually silted up by the mud brought down by the Kiles Sû. and had become so shallow in 1879 that the dockyard was closed. the head of the gulf there is a low swampy plain which makes the town unhealthy in summer. There is an export trade in wood, and in salt from the salines on the plain.

Nicomedia, the capital of Bithynia, was founded on the site of an earlier town, Astacus, which had been destroyed by Lysimachus. It was a large and flourishing place when bequeathed to the Romans by Nicomedes III., and under the Roman Empire it became one of the greatest cities in Asia Minor. Pliny, in his letters to Trajan, mentions a senatehouse, an aqueduct, a forum, a temple of Cybele, and other public buildings; and a later writer alludes to therma. built in the 16th century by the basilice, gymnasia, public gardens, &c. Nicomedia was taken and pil-

laged by the Goths; but it was soon restored, and Diocletian made it his residence and one of the capitals of the Roman world. Here he commenced his persecution of the Christians, and here he afterwards abdicated. Constantine frequently visited the city, and it was at his villa of Ancyron, in the suburbs, that he died. In A.D. 358, all the public buildings were thrown down by an earthquake; but the town was rebuilt and adorned with churches, baths, &c., by Justinian. In 1326 it fell into the hands of the Osmanli Turks.

Ismid is the residence of a Mutessarif, a Greek Metropolitan, and an Armenian Archbishop. It has an arsenal, and imperial factories for the manufacture of fezes and cloth.

On the top of the hill are the remains of the Acropolis, and on the hill-sides are fragments of the Bithynian, Roman, and Byzantine walls and towers. There are remains of the Roman drains for carrying off the flood water: and on the E. side of the town, in the Jewish cemetery, is the large cistern, Imbahr, which may possibly be the work of Justinian. is a fine mosque, built in the 16th century by Sinan, on the same plan as the Suleimaniveh which he erected at Constantinople; and an mosque which was once a Christian church. The arsenal and dockyard, closed in 1879, were established by the celebrated Grand Vizier Md. Kiuprili in the 17th century. There is a kiosk built by Sultan Abdul Aziz, but it is now in a dilapidated state. gardens which surround most of the houses, and the numerous plane-trees and cypresses, give the town an appearance of beauty and importance which vanishes when the walls are passed and the narrow, dirty streets are reached.

The monastery and tomb of S. Pantalemon, who suffered martyrdom under Maximin, are ½ m. W. of the town.

After leaving Ismid the character of the country changes. The gently sloping hills are covered with rich vegetation, and the land is well cultivated and fertile. In the vicinity

are several colonies of Circassians. Beyond Benyük Derbend (68 m.) the line passes through a forest to which a tangled mass of creepers gives an almost tropical character. It then follows the shore of Lake Sabanja, anct. Sophon, a pretty sheet of water, 10 m. long and 3 m. broad, to Sabanja $(76\frac{3}{4} \text{ m.}).$ Various schemes, commencing with that of Pliny the Younger, have been proposed for connecting the Lake with the Gulf of Ismid, but none of them have been carried out. There is good shooting in the vicinity of Sabanja: deer, wild boar, pheasant, duck, snipe, woodcock, &c., and fair accommodation can be obtained. On leaving the shore of the Lake, the line runs over the plain to

Adabazar Station (813 m.), where horses and carriages can be hired to visit the fine bridge built by Justinian over the Sangarius, Sakaria, 13 m. distant, or the thriving town of Adabazâr, 5½ m. to the north. The famous bridge Pontogephyra, or Pentegephyra, was built A.D. 553-560, to replace a bridge of boats on the important road from Nicomedia to Ancyra and the northern provinces. The bridge has now no connection with the Singarius, which has changed its course, and flows about 2 m. to the It spans the Chark Su, anct. Melas, which flows out of Sabanja Lake and joins the Sangarius some miles to the N. It has eight arches, is about 1350 ft. long, and is in a very perfect state of preservation.

On leaving Adabazar Station the line turns south, and ascends the fertile valley of the Sakaria, which is gradually hemmed in by lofty heights well wooded with sycamore and oak. It then enters the wild defile of Balaban, about 12 m. long, and after crossing the river twice, and passing through a small tunnel, reaches Geiveh Station (97 m.). The long straggling village of Geiveh, with its mulberry gardens, lies on the opposite side of the Sakarîa, here a deep muddy river, 325 ft. wide, and is reached by a stone bridge built by Sultan Selim III. It is close to the site of Tottseum, a

Bosporus to Ancyra, and the centre of a large cotton and silk industry. The line now crosses a fertile plain to Ak-hissar (104 m.), and Mekejeh (1121 m.), passing, near the latter place, a tomb with a Greek inscription. At Mekejeh, or better at Lefkeh, horses and arabahs can be obtained for the journey to Nicæa (7 hrs.).

Beyond Mekejeh the valley again closes in, and the line crosses the river twice before reaching Lefkeh (1211 m.), which occupies the site of Leucz, "White Town," an important station on the Byzantine military road from Nicæa to Dorylæum. Lefkeh is a neatly-built town, with several silk spinning factories, and horses and arabahs can be hired for visiting Nicæa (6 hrs.). About 71 m. S. of Lefkeh the Sakarîa issues from a deep cañon, so narrow that there is not room for a footpath between the water and the rock, and here the line turns up the tributary valley of the Kara Su. The valley is very fertile, and every inch of it is covered with mulberrytrees, fruit-trees, and vegetable gardens as far as Vezir-khân (133 m.), where there are quarries of good varie-Above Vezir-khân, gated marble. the valley of the Kara Su becomes a narrow defile, at one point only 91 ft. wide, and here there is barely room for the rapid stream, and the railway that follows its tortuous course as far as

Bilejik Station (144 m.). Near the station is an hotel, and on a hill, 21 m. distant, is Bilejik (alt. 1901 ft.), the chief town of Ertoghrul Sanjak. lejik, possibly the Byzantine Belocome, has good streets, large kl.ans, a bank, silk spinning factories, and several manufactories. It is a good centre from which to visit the beautiful country in the neighbourhood. old sarcophagus in the market-place serves as a fountain. On leaving Bilejik Station, the line rises 1 in 40 for about 74 m., and, passing the large village of Keuplu, ascends the Sorgun Dereh, which it crosses at Pekdemir on a fine viaduct about 590 ft. long. It cephalus. Under the Byzantine Em-

station on the ancient road from the afterwards re-enters the valley of the Kara Su, and running through 12 tunnels, and over two important viaducts, reaches Kara-keui (154½ m.), situated between high hills. section of the line is a remarkable piece of engineering and construction, and the viaducts of Bash-keui and Yaila are specially worthy of notice. Leaving Kara-keui, the line crosses the Kara Su several times and then follows a small tributary to Boz-yuk (1631 m.), where there are an old mosque with good fatence, and a khan. Soon after leaving Boz-yuk, the waterparting is crossed (alt. 2878 ft.), and **In-eunu Station** (174 m.), in the valley of the Sari Su, is reached. The village of In-eunu is some distance S. of the station; it is prettily situated at the foot of a cliff, in which there are several natural and artificial caverns, and a iew fragments of old columns have been built into the houses. The line now runs, with a very slight incline, down the valley of the Sari Su, anct. Bathys, to Chukur Hissar (1823 m.), near a curious mound 100 ft. high, and

> Eski-shehr (1941 m.), anct. Dorylæum. The modern town is well situated at the foot of the hills that border the great treeless plain which stretches E. towards Angora. It has been built near the junction of the Sari Su with the Pursak Su, anct. Tembris, and is divided by a small stream into a commercial quarter, on the low ground, in which are the bazars, the khans, and the bot sulphur springs (temp. 122° F.); and a residential quarter on the higher ground. It is the centre of the meerschaum trade, which is largely in the hands of the Christians; and meerschaum pipes, istife lulesi, are made there. There are no remains of antiquity excepting a few inscriptions and the hotbath, in the lower town, which appears to be Byzantine. The Pursak Su swarms with fish, but they have a muddy taste and are hardly fit for food.

Dorylæum, of Phrygian origin, was always a place of importance, and, late as A.D. 451, was autoperors it was one of the great military stations, and its plain is often mentioned as the place of assembly of the armies of the Eastern Empire in their wars against the Turks. It was famous for its natural hot-baths, for its delightful climate, its fertile soil, and for the abundance of fish in its river. About 1074 it fell into the hands of the Seljûk Turks; and on the 1st July, 1097, it was the scene of the memorable battle in which the Crusaders, under Godfrey, defeated the Seljûk Sultan, Kilij Arslan. About 1175 it was rebuilt by the Emperor Manuel; but it soon afterwards fell again into the hands of the Turks. At the foot of an isolated hill, about 2 m. N. of Eski-shehr, are the ruins of Shahr Euguk which apparently mark the site of Roman Dorylæum.

Beyond Eski-shehr the line runs down the valley of the Pursak to Akbunar (2083 m.), where there is a fine spring, and an inscription. North of Ak-bunar are the meerschaum mines which give employment to the inhabitants of numerous villages at the foot of the Jumdikian Dagh (5500 ft.). The meerschaum, or silicate of magnesia, occurs in nodules which are found in a bed of clay from 30 to 60 ft. below the surface. The meerschaum bed extends E. for about 35 m., almost to the junction of the Pursak with the Sakaria, and it is worked by sinking very narrow shafts, and then driving low galleries. Above this bed is one of Fuller's Earth, about 3 ft. thick, which is extensively worked and is locally known as kil. The nodules of meerschaum are of irregular shape, usually the size of a man's fist, and rarely as large as his head. They are first washed, and trimmed with a sharp knife to remove holes and excrescences, and then dried gradually in the air, waxed, and polished with a Before being sent into the cloth. market they are sorted according to grain and colour.

From 3 to 4 m. beyond Ak-bunar the line passes close to the shapeless ruins of *Kara-euyuk*, which probably mark the site of *Midæum*. where the

son of Pompey was taken prisoner by the generals of M. Antony, and afterwards put to death. Alpi Keui (219) m.), takes its name from a small village on the opposite bank of the river in which there are a few inscrip-Lower down the line crosses the Pursak and runs on to Beylik Akhur (234 m.), Sari Keui (252 m.), Bicher $(268\frac{1}{2} \text{ m.})$, Sazilar $(281\frac{1}{2} \text{ m.})$ -the station for Sivri-hissar, and Beylik-keupri (2901 m.), where the Sakaria is crossed by a substantial bridge. E. of the river the line runs through a fertile district to Polatli (3021 m.), Mali Keui (3241 m.), Sinjan **Keui** (342½ m.), and

Angora (358½ m.), where is the Temple of Rome and Augustus, with an inscription regarding the actions of Augustus.

(2.) Eski-shehr to Konia. (14 hrs.) The line runs through Alayund (41) m.), the junction for Kutaya (61 m.), whence the ruins of Azani (81 hrs.) can be visited. It then continues through Duver (Phrygian monuments) to Afiûm Kara-hissar (1011 m.), a good starting-point for a tour in the Phrygian monument country. Excursions can also be made from it to Prymnessus, to Synnada, and to the quarries from which the Docimian marble was obtained. From A. Karahissar the line follows the route of the army of Cyrus the Younger to Chai, near the battlefield of Ipsus. It then continues, between the fine ranges of Emir Dagh (1.) and Sultan D. (rt.), to Ishakli (Julia), Ak-shehr (Philomelium), Ilghin (Tyriaeum), Kadin Khân (Sinethandus), and Konia (Iconium, 267 m.), where are the Tekke of the Meylevi (Dancing Dervishes), and the mosques, tombs, and palace of the Seljuk Sultans of Rum.

(3.) Aftûm Kara-hissar to Smyrna (17½ hrs.). The line runs by Tumlo, Ushak, where some of the best Turkish carpets are made, and Ineh (Nais) to Ala-shehr (Philadelphia). It is necessary to pass the night at Ushak.

[Information with regard to the towns on the routes will be found in the Handbook to Asia Minor.]

₹ 4.—BRÚSA AND NICÆA.

No visitor to Constantinople who can afford the time should omit a visit to Brûsa, the first capital of the Osmanlis. For this 3 days are required, or, if Mt. Olympus be ascended, 4 days. A longer stay is, however, recommended, for the old Turkish mosques and tombs are worth a long journey to see, the bazars are well stocked, the environs are lovely, and the hot iron and sulphur springs are celebrated throughout the east.

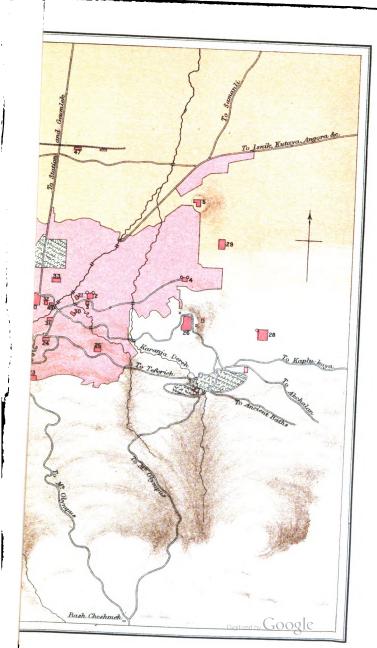
Travellers visiting Brûsa require a Yol tezkerch, which must be shown on embarkation at the Galata Custom House, where baggage is also examined. The Mahsûse steamers (passengers embark in boats from the Custom House, P.5) leave the Golden Horn early in the morning every day, and arrive about noon at Mudania, which is connected with Brûsa by a good carriage-road, and a railway. At Mudania (Yol tezkereh shown, and baggage examined), carriages and horses await the arrival of the steamer. The passage is 5 hrs., more with a head wind, and the Trains run in connection with the steamer, and take drive is 3 hrs. 12 hrs. Return tickets to Brûsa are issued at the Wagon-lits Agency, Pera Palace Hotel. Food can be obtained on the steamer, but it is better to take luncheon from the hotel. A Constantinople dragoman is useful. especially when there are ladies, but he is not necessary. On the return journey travellers leave Brûsa at midday (Yol tezkerehs must be visé by the police before leaving), and reach Constantinople the same day. tezkerehs are shown, and baggage examined at Mudania and Constantinople.

yery enjoyable in fine weather. After passing Skutari, the steamer leaves the Princes' Islands to the left, and crosses the Gulf of Ismid to Boz Burun, anct. Posidium, which formed the termination of Mons Arganthonius. To the W. of the cape is the Island of Kalolimno, anct. Besbicus, with a small Greek population. After rounding Boz Burun the steamer enters the Gulf of Mudania, or Geumlek. Injir Liman, "gulf of figs," anct. Cianus Sinus, and either runs along the coast to Armudli, "place of pears, and Kapukli, or crosses to Trilia and Syki on the S. coast, to the W. of Mudania. At these places passengers are landed and embarked in boats. The steamer then proceeds to the wooden pier of

The sail across the Marmara is Colophon, which was afterwards renamed by Prusias, after his wife, Apamea, is now the port of Brûsa. It was taken, A.D. 1351, by the Turks under the leadership of the pious dervîsh Hajji Bektash, who was afterwards the patron saint of the Janissaries. The town consists of a row of poorly built houses along the shore, intermingled with vineyards, and mulberry groves, and a large proportion of the population is Greek. climate is mild and dry. There are olive gardens, and a large production of oil.

[From Mudania the steamer goes on (1 hr.) to Geumlek, anct. Cius. at the head of the picturesque gulf. The small town, which is still called Kio by the Greeks, is said to have Mudania, anct. Myrlea, a colony of been founded by one of the Argonauts.

Digitized by GOOGIC



Cius, on his return from Colchis; it was afterwards rebuilt by Prusias, and its name changed to Prusa ad The Crusaders, who called it Civitot, made it their principal point of disembarkation in A. Minor. place is prettily situated at the foot of Mt. Arganthonius, and on the right bank of the Geumlek Su, anct. Ascanius; and there are some interesting fragments of the old walls. There are the remains of a naval yard, and a pier at which chromium and other articles of commerce are shipped. There is a carriage-road, in bad repair, to Brûsa (41 lirs. drive), and an easy road to Isnik, Nicæa (10 hrs.).]

The road from Mudania to Brûsa at first follows the shore of the gulf, and then winds upwards, through vineyards and mulberry groves, in which lie the Greek villages Yerdeli (r.) and Misopoli (1.), to a guard-house, alt. 900 ft. (tezkereh shown). Hence there is a fine view of Olympus, with Brûsa nestling amidst a wealth of verdure at its foot, and of the broad, fertile valley through which the waters of the Nilûfer, maddest of rivers, find their tortuous way to the Rhyndacus and the sea. From the guard-house there is a sharp descent to the Nilûfer, or **Ulfer Chai, anct.** Odrysses, which is crossed by a bridge, and here there is a half-way house, and resting-place in a grove of plane-trees. The road now runs through well cultivated ground, and leaving Chekirgeh and the Mosque of Murad I. to the right, passes between the baths of Kara Mustafa (1.) aud Yeni Kaplija (r.), and enters Brûsa through an avenue of trees.

The railway keeps to the right of the road; and the trains stop at Yorgoli, Koru, and Ajemlar (for Chekirgeh and the baths). At Brusa the trains stop at the entrance to the town below the Muradiyeh Quarter, in which are the best hotels; and then go on to the terminus further east.

Brûsa, the chief town of the Vilâyet |

of Khudavindighiar, is one of the most beautiful and interesting places in Turkey; and according to a popular saying it has a mosque and a walk for every day of the year, so that none need pray or walk in the same place more than once a year. It stretches in a long line from E. to W. along the lower slopes of Olympus, and its situation overlooking the valley of the Nilûfer is not unlike that of Great Malvern above the vale of the Severn. The town is naturally divided into three Quarters by two rayines that come down from the heart of Olympus. In the centre on a bold terrace of rock stands the citadel, occupying the site of the ancient town, and containing within its walls the tombs of Osman and Orkhan, and the old palace of the Osmanli sultans; and on the low ground the Ulu Jumi, the bazars, and the houses of Moslems and Christians. On the E., and parted by the deep ravine of the Geuk Su, "blue water, from the citadel, is the Emir Sultan Quarter with the mosques and tombs of Muhammad I., Bayezid I., and Emir Sultan: and the Set Bashi Quarter of the Armenians. On the W. is the Muradiyeh Quarter, with the mosque of Murad II., the hotels, and the Greek Quarter. Further W. are Chekirgeh and the hot springs and baths. The streets of Brûsa are clean, and the roads made by Ahmed Vefyk Pasha enable visitors to drive to all the points of interest. One of the most picturesque views is that from the bridge which spans the ravine of the Geuk Su. The environs are of great beauty; the mountain, with its marked zones of vegetation, rises up from the town, and there are many charming drives and walks in the chestnut, oak, and other woods.

Brûsa, alt. 600 ft., is the residence of a Vali (Governor-General), and the administrative centre of the Vilâyet. Its population, including a large number of refugees from Bulgaria, is about 70,000, of whom 35,000 are Moslems, 12,000 Greeks, 11,500 Armenians, 2000 Jews, and 500 Protestants. The Greeks live chiefly in the Muradiyeh and Kaya Bashi

Quarters; the Jews in the low town; the Protestants at Set Bashi and Kaya Bashi; and the Armenians in the Set Bashi and Emir Sultan Quarters. There are a Greek Metropolitan, an Armenian Bishop, a R. Catholic Armenian Bishop, and a Chief Rabbi.

The climate is good throughout the year, but is most pleasant in the months of April, May, June, September, and October. The town is healthy, and since the cultivation of rice has been stopped there has been very

little fever.

Brûsa, anc. Prusa, long the capital of the kings of Bithynia, was built by Prusias, the protector of Hannibal, or, according to some authorities, by Hannibal himself. B.c. 75, Nicomedes III., King of Bithynia, left his kingdom to the Romans, and Prusa became the residence of the governors of the province. From the letters of Pliny the Younger, when governor, to Trajan, we learn that the city was then prosperous, and possessed a gymnasium, thermæ, an agora, and a library in which stood a statue of the Emperor.

During the Byzantine period Brûsa was by turns in the possession of the Christians and the Muhammadans. In 950 it capitulated to the Arabs under the Hamadan prince Seif ed-Devlet, but soon reverted to the Christians. Towards the close of the 11th century it fell into the hands of the Seljuk Turks, who evacuated it after the capture of Nicea by the Crusaders, A.D. 1097. After the conquest of Constantinople by the Latins, 1204, Theodore Lascaris retired to Brûsa, and here he was unsuccessfully besieged by the Count of Blois, who had received Bithynia as his share of the plunder. The walls were repaired by Theodore, and the place so strengthened that it was only after a siege of ten years that it passed into the hands of the Osmanlis under Orkhan in 1326. Brûsa now became the residence of the Osmanli sultans. Artists, poets, historians, soldiers of fortune, deryîshes, and holy men

thronged to the new capital, from Persia, Khorassan, and far-distant Bokhara; mosques, colleges, and other public buildings speedily arose; and a palace, upon the size and grandeur of which Osmanli historians love to dwell. was erected. The circular church of S. Elias, turned into a mausoleum. became the last resting-place of Osman, and here were also buried Orkhan and his brother Alaeddîn, Orkhan's son, Suleiman, who carried the Osmanli arms across the Hellespont. and lost his life at Gallipoli, and the earlier princes and princesses. The town was sacked by Timur (1402), and by the Prince of Karaman (1413): and in modern times it has suffered severely from fire (1801–2), and from earthquake (1855). During the fire of 1802 the tomb of Osman was seriously damaged, the dome with its silver plates fell in, and the insignia of office granted by the Sultan of Iconium to Osman were destroyed. The great earthquake, which threw down nearly all the mosques and houses in the town, and caused the death of more than 1000 people, completed the destruction.

Brûsa has few remains of Roman and Byzantine times, but it contains a large number of old Turkish monuments of the greatest beauty and The Citadel, Hissar, or interest. "Old Town" was at one time strongly fortified, and there are still many wellpreserved portions of the walls of Theodore Lascaris, and, in places, of the Roman masonry upon which they were built. There is a fine view over the town, and the rich valley of the Ulfer Chai from the Esplanade, constructed at the E. end of the walled town by Ahmed Vefyk Pasha, who also rebuilt the Tombs of Osman and Orkhan. The interior of the tombs which stand on the esplanade are profusely decorated in the modern style. The Mosque of Orkhan, also rebuilt by Ahmed Vefyk, is near the W. end of the old town, and close to it may still be seen a few remains of the palace in which the early Sultans held their brilliant court. In this quarter, by the clock-tower, are the ruins of an old Byzantine Church called Daûd Monastir. In the citadel is also the Mosque of Uftadi Effendi. Outside the south wall of the town is Bunar Bashi or Bash Cheshmeh. "chief spring," a fine spring bursting forth from the rock, beneath the shade of ancient plane-trees, which formerly supplied the fountains in the palace gardens. Here there is a much frequented cafe, to which Moslems and Christians alike resort, and not far from it is a Tekkeh of "Dancing" Dervîshes. From a field above the spring there is a good view of the Byzantine walls.

Mosques and Türbehs.—No order is necessary to visit the mosques, but the guardians expect a small fee. Visitors should always be accompanied by a dragoman, and take slippers with them.

The Ulu Jami', "Great Mosque," is close to the bazar near the centre of the town; and is the work of three Sultans,—Murad I., Bayezid I., and Muhammad I., each of whom also built a separate mosque. It is a square of about 100 paces, and in plan resembles the earlier Arab mosques. The interior is divided by square pillars into five aisles, each containing four bays covered, except in one instance, by flat domes. In the central aisle, that leads from the main entrance, one of the bays has no roof; and beneath the opening, which admits the direct rays of the sun, there is a large water basin well stocked with The minber and karsi are beautifully carved, and the latter is only equalled by the karsi at Sinope. The mosque was once very rich, and it still has some fine carpets, and 700 lamps which, when lighted at Ramazân, produce a fine effect. The pillars were formerly gilt to the height of a man, and the walls decorated with tiles, but these have been replaced by whitewash, and written sentences from the Kuran. On either side of the facade is a free-standing minaret. Both were originally decorated with blue or green tiles, and that on the

left had a tank, on its upper story, which was supplied by a spring on the slopes of Olympus. The aqueduct and the water-pipes within the minaret have been destroyed. The haram, or court, contains a fountain erected by the celebrated Mufti, Aziz Effendi.

The Yeshil Jami', Green Mosque, built by Muhammad I. in 1420, stands upon a terrace whence there is a fine view over the valley. In completeness of design, artistic taste, and costliness of material it excels all The exother Osmanli buildings. terior is plain, but until the earthquake of 1855 there were two minarets, covered with green faience, at the north end. The entrance door is ornamented with arabesques and inscriptions delicately carved in white marble, and in excellent taste; and there is a finely carved door of wood. The interior is covered by two large domes, and two smaller ones richly ornamented. The internal walls are decorated with faience. Green is the prevailing colour, but there are many floral designs of great beauty. The best specimens will be found at the mihrab, in the gallery at the N. end, in the chambers beneath it, and in the entrance passage. The tiles are of Persian design, and were probably made at Cotyacum, Kutaya, or at Nicæa, Isnik, where there was a Genoese factory in which Persian tiles were copied. The mosque appears to stand upon the site of a Byzantine church, of which some fragments remain.

The Yeshil Türbeh, Tomb of Muhammad I., is the gem of Brūsa. It is an octagonal building with a dome, and a fine doorway, much damaged. Formerly it was decorated externally and internally with fatence, but when the tomb was repaired by the late Ahmed Vefyk Pasha, the exterior was covered with the modern green tiles of Kutaya. In the interior most of the old work remains, and the floral designs are of exquisite beauty. The mihrab and the cenotaph of Mu-

hammad I. are particularly good. There are also cenotaphs of two Sultanas, a Prince, and a Grand Vizier.

Not far from the Green Mosque is the Mosque of Emîr Sultân, rebuilt by Selim III. at the beginning of the century on the site of that erected by Bayezid I. The mosque, which gives its name to this quarter of the town, was once equal in wealth to the mosques of Medina and Kerbela, and it is still one of the great places of pilgrimage in Turkey. Emîr Sultân was the celebrated dervish, Shemseddîn Muhammad, from Bokhara, who always accompanied Bayezid I. in his campaigns and saved Brûsa from destruction at the hands of Timûr. Below the green mosque is the Jami' Morsella with a fine spring, the water of which is so highly prized that it is sent to Constantinople. Lower still, near the road to Kutaya, is the

Yilderim Jami', Mosque of the Thunderbolt, i.e. of Bayezid I., standing on a mound apart from all buildings, excepting a few hovels. It is built of stone, and, though it has only one door and one minaret, as in the oldest mosques, it is striking from its simplicity and grandeur. The mosque which was being built when Bayezid was defeated by Timûr, was completed by his son Musa Chelebi during the Interregnum; and was consequently badly endowed. Some beautifully painted floral ornaments on the wooden panelling of the mihrab, and some very old carpets are the chief objects of interest. Close to the mosque is the Türbeh of the ill-fated Bayezid who, after making Constantinople and Western Europe tremble, was overwhelmed by the Mongolian invasion. His lonely, forsaken tomb is in the simplest style, and it is said that Murad IV., when returning from his successful campaign in Persia, gave the cenotaph a contemptuous kick which injured his foot and brought on the ailment from which he soon afterwards died.

The Mosque of Murad II., Muradi-

yeh, is a large building standing on a rock terrace in the west quarter of the town to which it gives its name. The plan is not unlike that of the mosque of Bayezid I. There is a beautiful porch with some good fatence, but the interior is plain, and the mihrab and mimber are in the simplest style. Attached to the mosque are a Khân, Imaret, and Medresseh. Close to the mosque is one of the prettiest and most secluded spots in Brûsa:—the walled enclosure in which are the Tombs of the Sultans, surrounded by rose gardens and overshadowed by gigantic plane-trees, of which one is said to be 400 years old. The Türbeh of Murad II. is a plain building surmounted by a dome, without ornament of any kind. Beneath the dome is a simple grave of earth, edged with marble. It was the special wish of the Sultan that his grave should be exposed, like that of a poor man, to rain and snow, and an opening was consequently left in the centre of the dome. The columns round the grave stand on overturned capitals. In an adjoining tomb chamber lie his sons Ahmed and Alaeddîu. Amongst the other tombs in the enclosure are those of the luckless Prince Jem. who was poisoned at Naples; of his brother Mustafa; of Mahmûd, son of Bayezid II.; of the Servian Princess. wife of Murad II., who, alone of the four Christian Sultanas, preserved her religion; of other Sultanas, princes and princesses; and of many of the poets, holy men, and philosophers, who were attracted to Brûsa by the brilliant court of the first Sultans. All these tombs are of simple construction, built of brick and stone; and in some of them there are good specimens of Persian tiles.

The Mosque of Murad I., Ghâzi Hunkiar Jami', erected in the suburb of Chekirgeh, in the 14th century, is different in form to all other mosques, and is said to have been built by Christian architects. The mosque is largely constructed from the remains of older buildings, and in the main façade there are several different kinds

of capitals. The façade, which bears "an extraordinary resemblance to one of the earlier Sienese palaces," consists of a two-storied vestibule with pillars and pointed arches; and a fine view is obtained from the upper story. The masonry is in courses of different colour. The interior is simple and shows more traces of Byzantine influence than the later mosques of Bayezid and Muhammad I. most remarkable feature of the mosque is that its Medresseh forms an integral part of the building. From the vestibule a flight of steps leads up to a passage that runs right round the mosque without any communication with the interior; on the outer side of this passage, doors open to the cells of the students. Thus, when the Imam led the prayers before the mihrâb, each student could pray in his cell, and at the same time in the There are now no students, and a small elementary school, in one of the lower rooms of the vestibule, is the representative of the college founded by Murad I.

In front of the mosque is a terraced garden in which is the Türbeh of Murad I., surnamed Khudavendkiar, "over-lord," who was treacherously assassinated on the field of Kossova, and is the only Sultan who has won the title of shehid, "martyr." davendkiar, from whom the vilavet of Brûsa takes its official name, lies in the centre of the building beneath the dome, and on either side of him lie the sons of Bayezid I., Suleiman and Here also are the tombs of Murad's son Yakûb, and of four princesses. Near the tomb stands a fine inscribed bronze bowl in which corn is blessed and then sold to the villagers to mix with the corn they sow. the building, which has been repaired in recent years, are kept a portion of Murad's chain armour, his prayercarpet (apparently of deerskin), a green, well-patched garment, said to have been worn by him on the fatal field of Kossova, his turban, a very old lock and key from some captured city, and other relics.

From the terrace, on which a mar-

ble fountain gives forth jets of hot and cold water from alternate mouths, there is a fine view over the valley of the Ulfer Chai, and of the hills beyond it. But the grandest view is that obtained from the minaret of the adjoining mosque.

Other mosques at Brûsa are those of Mollah Abu Jebbari, on the plan of the Ulu Jami', but on a smaller scale; Mollah Abdul Attif, on the slopes of Olympus, &c. The tombs of "Babas," "Dedehs," "Abdals," and "Sultans" are innumerable. Amongst the most celebrated are those of Geyikli Baba, "father of stags," who accompanied Orkhan on Lis campaigns; Ramazan Baba, a Bektash dervîsh; Abdal Murad, "Simple Murad," who was present at the capture of Brûsa, and whose wooden sword is still shown: Abdal Mûsa, who came with Hajji Bektash from Khorassan; Emir Sultan of Bokhara, whose tomb is still a place of pilgrimage; Chekirgeh Sultan, "Locust Sultan," who gave his name to the suburb of Brûsa; Hajji Khalfa, chief of the Bairam dervîshes, &c. Here also are buried the learned commentator el-Bostan; the great legal authority Khosrev ibn Khisr; the poets Khiali and Mollah Khosrev, and the prose writer Wassa Ali, whose classic works were largely inspired by the running waters, and sylvan beauty of the slopes of Olympus.

churches. — The Greeks have churches at Bolukbazar and Kaya Bashi; the Armenians at Set Bashi; and the Roman Catholic Armenians and Protestants at Set Bashi. None of them possess any historical or architectural interest.

There is a station of the American Western Turkey Mission at Brūsa; and, in connection with it, a very successful school for Greek and Armenian girls. The Brūsa Orphanage was founded in 1875 as a home for children left orphans and destitute during the terrible famine that ravaged Asia Minor in that year. It is

supported by contributions from England, America, and Switzerland; and a suitable building was erected in 1883 with funds collected by the late Mrs. Baghdasarian. Between 500 and 600 orphans from all parts of the empire and of all religious denominations have been brought up at the orphanage under the care of Mr. Baghdasarian.

The basars are good, and in them, as well as in the numerous khans, may be purchased Brûsa gauze, silks, Brûsa towels, carpets of camels'-hair felt embroidered with silk, Kutaya pottery, gold and silk embroideries, &c. Good wine made locally can also be obtained.

The principal industry of Brûsa is connected with the production and manufacture of silk. There are several fabricas, or spinning factories, in which silk is spun for export to Lyons, and home consumption, but since the appearance of the silkworm disease some years ago most of the silk has been obtained from villages at a dis-The silk is woven tance from Brûsa. in private houses chiefly by women. The girls in the "fabricas" are mostly Greeks, but there are many Turkish girls wearing an apology for a yashmak. Silk spinning is a very delicate and beautiful process, and a visit to one or more of the factories in the Muradiyeh Quarter is strongly recommended. Those under French management are the best. beautiful silk gauze is woven in very rough hand-looms in private houses; it is very narrow and a great number of yards are required to make a dress. The cost is P. 6 to 7 the pic, or 1s. 4d. to 1s. 6d. a vard. In spite of its light. diaphanous texture it is very strong; and when washed, though losing its evenness, it acquires a silkiness and softness preferred by many. The prettiest are those with white or maize-coloured stripes; as the silk has always a vellow tinge, blue and pink stripes are never so clear and true in colour. Very good handkerchiefs are made, and a mixture of silk and cotton

which is cool and strong and much used for light summer clothing for The soft fluffy Brûsa towel is made in the rudest and most primitivelooking looms in the cottages. The towels when of a superior kind cost about P. 30 a pair; their great beauty lies in their soft, spongy, absorbent texture. The bath towel or takm, about two yards long, and the bath burnûs are also made; and so is buruniik, a beautiful material that looks like thick cream-coloured crape with silky stripes, and is used for the best sort of katkjis shirts. can obtain admission to private houses in which there are looms through the landlord of the hotel, or through members of the American Mission.

Excursions.—The environs of Brûsa are of great beauty, and the new roads that have been made enable visitors to ride or drive to several points of interest.

About 11 m. westward of the town is the village of Chekirgeh, "Locust," anct. Pythia, celebrated for its hot iron and sulphur springs, and for the mosque and Tomb of Murad I. (p. 125). Here and in the vicinity are the **Baths** of Brûsa which are much frequented during the season (May) by visitors from Constantinople. In addition to three or four smaller springs there are two large sulphur springs, one supplying the baths of Beuyük and Kuchuk Kükürtlu, the other those of Yeni Kaplija and Kainarja; and two iron springs, one at Kara Mustafa, the other, Eski Kaplija, at Chekirgeh. The sulphur waters are like those near Vienna and near Zurich; the iron waters like those of Toplitz, Wildbad, Gastein, &c. The lowest of the baths is Kara Mustafa, below the road from Mudania to Brûsa; the water has no taste or smell, and from its clearness is called the Gümush Su, "silver water"; temp. 112° F. On the hillside, about 120 ft. above Kara Mustafa, is the spring that supplies Yeni Kaplija, the water is clear, limpid, and tastes a little "flat"; it gives off gas in bubbles and rises at a temp. of 195°

Three hundred paces to the W. is the spring of Kükürtlu, which rises violently at a temp. of 178° F., gives off larger quantities of gas, and has a slight smell. Half an hour from these baths is *Eski Kaplija* at Chekirgeh; the source is said to be unknown, but the water is brought down by two conduits at a temp. of 117° F. Chekirgeh is apparently the place at which Justinian built a palace, and a public bath, and to which the Empress Theodora came, in 525, with a suite of 4000 persons. The importance of the place in the early Moslem period is shown by the erection of an Imperial mosque there by Murad I. Besides the public establishment there are hotels and several houses in the village which enjoy the privilege of having water laid on for baths. These are much patronised by invalids who wish greater privacy than can be obtained in the public baths.

The baths are handsome structures, containing several apartments, and they are supplied with hot and cold water. Those of Yeni Kaplija, erected by Rustem Pasha, Grand Vizier of Suleiman I., are the finest. The central basin, about 25 ft. diameter, is covered by a lofty dome; the domes and vaults are decorated with farence, and the floor paved with marble. There is a separate bath for ladies. The dome of the Eski Kaplija bath is said to have been built by Murad I. The baths were greatly improved by Ahmed Vefyk Pasha, and, with increased facilities of communication, they will no doubt become better known, and more frequented.

Other excursions are to Inkava (1 hr. drive), whence there is a fine view over the lake of Apollonia. Aksu (31 hrs. drive) on the Kutaya Half an hour's walk from road. Aksu there is a good view of the eastern end of Olympus, and horses can be obtained to visit a waterfall (1 hr.) beautifully situated in a forest of oak and fir. This excursion requires the whole day. The picturesque villages Deirmenli Kizik, and Jumali Kizik, can be visited on horseback (1 hr.). A very beautiful ride is up the left bank of the Geuk Su, by Karakli (2600 ft.), and over the shoulder of Olympus to Baghli (4) hrs.), a whole day excursion.

The ascent of Olympus, Keshish Dagh, "Monk's Mountain," 7600 ft., presents no difficulties, and can be made in about 6 hrs. (5 on horseback, 1 on foot); the descent takes 4 hrs. The best season is from the middle of May to the middle of October when, except in the ravines, there is little or no snow. By starting before daylight the ascent and descent can be easily made in one day. A quide is necessary, and one or two zaptiehs should be taken. The hotel landlord will make arrangements, and provide food for the day, as none can be obtained on the way. The expense for one person is about 25s. (Index). Travellers wishing to spend the night on the summit to see the sun rise must make special arrangements.

The best route for the ascent starts from Set Bashi and leads up the right bank of the Geuk dereh (2½ hrs.) through chestnut, oak, hazel, and beech to the 1st plateau, Kadi Yailasi, a beautiful "alp" with a fine spring. The road is a rough bridle-path, so steep in places that it is better to dismount and lead the horses. Kadi Yailasi there is a fine view, and every visitor to Brûsa should try and ascend thus far. From the 1st plateau a rocky path leads up through a pine forest to the 2nd plateau, Saralan (11 hr.). This is the roughest part of the ascent. The road now leaves the forest and ascends gradually through scattered pines and junipers to the 3rd plateau (1 hr.), crossing the heads of numerous streams of clear cold water well stocked with trout, which are much prized at Brûsa. At Kirk Bunar, "forty springs," on the 3rd plateau the horses are left and the remainder of the ascent (1 hr.) is made on foot.

The view on a fine day from the summit of Olympus, a perfect panorama, is almost unrivalled. The Sea of Marmara, the gulfs of Mudania

and Ismid, Constantinople, the Dardanelles and the Black Sea on the N.; the lake of Isnik, the plain of Yenishehr, and the valley of the Sakaria on the N.E.; the peninsula of Cyzicus, the lake of Apollonia, Mâniâs Geul, the valley of the Rhyndacus, and the chain of Mount Ida on the W.; and the vast plains of Mysia and Bithynia on the S. and E.

Botany of Olympus.—" Contrasted with the Greek Archipelago, evergreen oaks were almost entirely absent, and replaced by several deciduous species; indeed, there are few evergreen shrubs on Olympus. common laurel and Daphne pontica, the Eastern form of Daphne laureola, were the main exceptions. Bulbous plants were remarkably abundant. Fritillaria pontica in profusion almost everywhere, with a range of altitude of nearly 4000 ft. I obtained also 7 or 8 species of ornithogalum, a galanthus out of flower, and 6 or 7 species of crocus. I was just in time to see Crocus aerius in full beauty, at a height of from 4000 ft. to 5000 ft., the flowers at its highest limit appearing amongst the melting snow, and lower down under the pinetrees, intermixed with crocus gargaricus, a charming little yellow species. At a height of from 3500 ft. to 4000 ft. the floral display was like a gar-The purple aubrietia deltoidea, with a vellow alvesum on the rocks, and the vellow and blue crocuses, intermixed with hypericum calycinum, a handsome doronicum, and large tufts of a handsome purple primula, varying with white flowers, identical with a plant in cultivation under the name of primula altaica, but closely allied to our common prim-Two or three species of gagea, and the lovely glaucous low-growing hypericum olympicum, were also conspicuous, intermixed with a blue muscari. The summit of the plateau, at a height of about 5500 ft., the limit of the pines, was comparatively barren, and afforded nothing but tufts of a juniperus, a sort of 'savin,' a small potentilla crocus aerius, and a

little gagea among the snow patches; but it was evidently too early on April the 16th for the higher region of Olympus, which in June would probably afford a further set of species.

"The number of species of the plants of Olympus named after the mountain expresses the extreme richness of the flora. In addition to those already named I found a dentaria closely allied to bulbifera, viola olympica, a handsome species coming between the Alpine calcarata and tricolor. Cistus laurifolius and C. salviæfolius, anemone blanda, the eastern representative of A. apennina, Rascus aculeatus, and R. hypophyllum, a sedum allied to telephium, a gentiana allied to asclepiadea, saxifraga rotundifolia, a handsome lamium allied to L. longiflorum, a number of conspicuous species of lathyrus and orobus, including one with yellow flowers. Boraginaceous plants are extremely abundant, including several symphytums, a borago, and lithospermum purpureocæruleum: also a digitalis not yet in flower, campanula persi-

"Amongst the shrubs were ligustrum vulgare, cereis siliquastrum, gorgeous with its rich rosy-crimson flowers, intermixed with a handsome white-flowered fraxinus, which was very conspicuous above Brūsa; also juniperus oxycedrus, jasminum fruticaus, and viscum album on the chestnut.

cifolia, an alpine myosotis, a corv-

dalis, a geranium, a convallaria, and

asphodelus luteus.

"Vaccinium arctostophylos is an abundant shrub on the flanks of Olympus; the leaves are collected and used in lieu of tea. They are gathered in spring, and, after being laid in the shade on a straw mat, are rolled in the hands and dried by a slow fire in an oven. The vaccinium leaves are sold under the name of 'Brûsa Tea' and make a very palatable beverage.

"Ferns were tolerably abundant, but I observed none but the following British species: scolopendrium

vulgare, asplenium adiantum-nigrum, A. acutum A. trichomanes, cystopteris fragilis, polystichum angulare, pteris aquilina, and athyrium filix-fomina."

Roe, and red deer, bear, wolves, jackals, and foxes are found on Olympus, as well as quail, red-legged partridge, &c.; but game is not plentiful, and is difficult to find. In the lower ground there are wild boar. There are plenty of woodcock in winter; and, near Lake Apollonia, there is good wild pheasant shooting.

BRUSA TO ISMID, BY NICÆA.

| Brùsa— | | | | hrs |
|------------------|--|--|--|-----|
| Kustul | | | | 3 |
| Binkus | | | | 3 |
| Yeni-shehr . | | | | 6 |
| Isnik (Nicæa) | | | | 4 |
| Mekejèh | | | | 6 |
| Ismid (by rail). | | | | |

On leaving Brûsa the road to Kutaya, up the valley, is followed until the foot of the hills is approached. The Yeni-shehr road here turns to the left and passes Kustul (3 hrs.), a Moslem village with a small castle and a fine stream; it then skirts the side of a large morass, crosses the Delikli Chai, which runs into a prettily situated lakelet, and ascends sharply to Binkus (3 hrs.) on the ridge (700 ft.) that separates the waters of the Marmara from those of the Black Sea. Between Brûsa and Kustul there are good views of Olympus, and of the picturesquely situated villages on its slopes; and beyond Kustul there are traces of an ancient. probably Roman, road. From Binkus the road descends through a wellwooded glen, and passes out through a curious $B\hat{a}b$, or natural gateway, to the great plain of Yeni-shehr with its large fever-breeding swamp. It keeps near the foot of the hills on the N. as far as a fine spring (3 hrs.), and then runs across the plain to Chaûshlar, a village with a conspicuous white minaret, and Yeni-shehr (3 hrs.), which it Turkey.

enters over a long causeway said to have been made by Selim II.

Yeni-shehr, "New Town," so called because Osman made it his capital and the head-quarters of his army during the war with the Byzantines prior to the capture of Brûsa. It is a large town with a good khân, and several interesting mosques, erected by Osmanli princes during the 14th century. The mosques are built of brick and stone, and are of the simplest character—a single chamber with a porch, a dome, and a minaret. Each mosque had its imåret, and medresseh occupying two sides of the haram. and a fountain in the centre of the enclosure. The Mosque of Sinan Pasha has a very large imaret, and a minaret on which some good tiles still remain; in its court are some fine marble columns, lying on the ground. On a mound, apparently a tumulus, near the town is the tomb of Baba Sultan, an Indian saint; an imaret; and a large number of graves with fragments of columns, &c. The plain was formerly better drained, but it must always have been liable to floods in winter. The water supply is regulated by small suterazi (p. 77). The people are all Moslem, and the men are amongst the finest in Western Anatolia.

From Yeni-shehr the road crosses the plain and then climbs a ridge about 1100 ft. high, to the village of Derbend (2 hrs.). During the ascent a good view is obtained of the whole range of Olympus, which looks grand and imposing from this side. The descent is through trees and shrubs of the most varied foliage, and the blue waters of the lake, lying between well wooded hills, with the old walls of Nicæa on their margin, make up a charming picture. From the foot of the hills the road runs across the plain to the south gate of

Isnik (2 hrs.), a contraction of εἰs Νίκαιαν, Νἰcæα (alt. 400 ft.). It stands on the shore of Lake Ascania, in a plain which is bordered on three sides by high wooded hills. The plain was formerly celebrated for its

Digitized by Google

fertility, but its summer climate was, never considered healthy, and fever, due to the large swamps, is now very prevalent during the hot season. The position of Nicæa, at the foot of the pass by which the Roman road from the Proportis crossed the hills to the valley of the Sangarius, was one of considerable importance; and the town was strongly fortified. The fortifications are well preserved, and are almost equal in interest to those of Constantinople, which they closely resemble in design. The modern village of mud houses, which is almost lost in the ruins that surround it, has a small Moslem and Greek population, whose chief occupation is the growth of silk. Fair accommodation can be obtained in the house of a Greek priest.

Nicæa was founded, about B.C. 316, on the site of an earlier town (Helicore or Ancore) by Antigonus, and called Antigonia; but, not long after, Lysimachus changed the name to Nicæa in honour of his wife. It soon became a city of importance and disputed with Nicomedia, Ismid, the honour of being the metropolis of Bithynia. Hadrian rebuilt the walls after an earthquake (about A.D. 120), and erected the existing gateways on the E. and N. In A.D. 259 the city was captured and burnt by the Goths; but it soon rose from its ashes, and its walls were strengthened by Claudius (Gothicus), who built the S. and W. gates. In 325 Nicesa was the seat of the celebrated Council, called together by Constantine, at which the creed called Nicene was drawn up and the heresy of Arius condemned; and here, during the regency of Irene (A.D. 787), was held the "Second Council of Nicæa," at which the veneration of sacred pictures was sanctioned. tacked several times in vain by the Arabs, whose defeat on one occasion, about A.D. 910, is recorded in an inscription in the walls, the town at last fell into the hands of the Seljuk Turks, about A.D. 1080, and became the residence of the two first Sultans of Rûm, —Suleiman and Kilij Arslan. Poets, astronomers, artists, and men skilled

the capital from Persia, and Arabia; and for a few years the Court rivalled in brilliancy those of Baghdad and Cordova. In 1097 the town was besieged by the Crusaders, and after a memorable siege, full of picturesque incident, it surrendered to their Byzantine allies, who had transported boats from Civitot, Geumlek, and blockaded the sea front. In 1203, after the capture of Constantinople by the Latins. Theodore Lascaris made it the seat of the Empire of Nicæa; but in 1330, it was taken by the Osmanli Turks under Orkhan who, whilst granting the Niceans liberty to retain their religion, turned several of the churches into mosques, and erected mosques, schools, and public buildings. Orkhan made it the capital of the Sanjak of Khoja Ili, but Muhammad II. removed the capital to Nicomedia, and from this transfer dates the decadence of Nicsea. The once flourishing city is now a miserable village; but the imposing walls, and the ruins of theatre, baths, churches, mosques, &c., remain to attest its former grandeur.

Nicæa, according to Strabo, was built with great regularity; it was quadrangular, and measured 16 stadia in circumference; it had 4 gates, and all its streets intersected each other at right angles, so that, from a monument in the gymnasium, in the centre, all the 4 gates could be seen. The place has largely preserved its original form. but the circuit of the walls is now about 23 stadia. The enlargement is probably due to Hadrian, but, excepting the two gates, little of his work The existing walls and remains. towers, built in courses of brick and mortar of almost equal height, are of later date. They consisted of a strong inner wall with flanking towers; and of an outer wall, about 50 ft. in advance, which had similar flanking towers, and was protected by a ditch that could be filled with water on the approach of an enemy. The towers are at unequal distances in the wall; most of them have semicircular fronts, but some are square, and one near the S.E. angle has ten sides. The walls in the science of the day, flocked to were frequently restored, and addi-

tional towers were erected by Byzantine Emperors and Turkish Sultans, who, with slight regard for the public monuments of earlier generations, made free use of columns, friezes, architraves, and official inscriptions which lie embedded in the masonry. The ditch is now partly filled in and covered with mulberry gardens and fruit-trees.

Travellers are recommended in the first place to ride round the walls, and afterwards to reach the parapet of the inner wall, by one of the flights of steps, and to follow the chemin des rondes on foot. The line of the south wall is broken towards the lake by a deep re-entering angle; and it was at the projecting S.W. angle that the Crusaders attacked the city. Here was the tower which they undermined. and close to it, within the walls, was the palace of the Seljuk Sultan. little further east the parapet of the wall has been built with the seats of a theatre; and not far from this spot is a mutilated inscription bearing the name of Theodore Lascaris. In the centre of the wall is the Yeni-shehr Gate by which Orkhan entered the city in triumph. It is approached by a causeway and is well fortified. The gate of the outer wall is flanked by large round towers of later date than the gate, and that of the inner wall has a flanking tower built on shafts of columns. There are also remains of a third or inner gate, over which there was at one time an inscription of Claudius (Gothicus). The parapet of the east wall, near the S.E. angle. contains fragments of cornices, and pedestals of columns that must have been taken from a large building, temple or basilica, close at hand. the centre of the wall is the Lefkeh Gate, with a handsome Roman gateway, partially concealed by later additions, which, according to an inscription, was erected in the reign of Hadrian. In the outer wall are some mutilated bus-reliefs, and near the gateway is a long inscription. The ancient aqueduct, which still supplies Isnik with water, enters at the Lefkeh Gate, and with its small suterazi (p. 73), overgrown with ferns and creepers, is

a most picturesque object. The road to Lefkeh runs out through the principal cemetery, and after a slight ascent reaches an enormous sarcophagus. whence there is a view over the city and lake that should not be missed. In the centre of the north wall is the Stambûl Gate. The lower portion of the outer wall, at this point, is possibly as old as the Greek period; the upper portion is a reconstruction and contains several mutilated bas-reliefs and fragments of friezes. The gate of the inner wall is a fine portal with classic mouldings, and is probably of the same date as the Lefkeh Gate. Between the Stambûl Gate and the lake a portion of the wall is built of large finely-dressed stones taken from some important building, apparently a church, in the vicinity. A few yards to the E. of this masonry is a tower with an inscription stating that it was built by Leo (the Philosopher) and his son Constantine. The west wall, which has suffered more than the others, is now separated from the lake by about 50 yards of swampy ground. water gate was near the N.W. angle.

The ground within the walls is partly occupied by gardens and partly overgrown with brushwood. Following the street from the Yeni-shehr Gate. the traveller has on his left the ruins of the theatre, possibly that mentioned by Pliny the Younger, in his letters to Trajan; and on his right an Imaret and Tekkeh, and then the Greek Church, which is certainly older than the 12th century. The apse has a raised stone bench running round it, and in its centre is a stone chair or throne for the bishop, built into the wall and reached by six steps. In the semi-dome over the apse are some well preserved mosaics representing the Virgin and other figures; and in the payement of the floor are fragments of mosaic and marble, and a tablet from the walls, inscribed "Tower of Michael the Great King, Emperor in Christ." A rude picture of the first Council is descrying of notice; and so is the design of the brickwork of the Near the Lefkeh Gate is narthex. the Yeshil Jami'o Green Mosque,

built by Khaireddin, the Grand Vizier, ridge to the gorge of the Sakaria, anct. of Murad I., and restored by Ahmed Vefyk Pasha. It is a fine building of white and bluish marble, with a minaret that was once simply but effectively ornamented with green, red, and purple tiles. In the interior two fine marble columns support a gallery, and the remaining space is covered by a well-constructed dome. The walls are lined with various kinds of marble. The porch, of white marble, is one of the finest specimens of early Turkish art in Asia Minor. The facade consists of three pointed arches, springing from two piers, and two columns of red granite; and each side has two arches and one marble column. The capitals of the columns, and the dome in the centre of the porch, of Persian or Arab design, are very beautiful; and the delicate carving of some of the details could scarcely be surpassed. Over the door is a long inscription. Near the mosque are its medresseh and imaret. The latter, with its three large and two small domes, and its fine porch, is a striking building, and well deserves a visit.

To the W. of the Yeshil Jami' is the Mosque of Eshref Zadeh, which was once a famous place of pilgrimage. Internally its walls are covered to a height of about 4 ft. with tiles of the best period. A little farther is the Church of S. Sophia, Agia Sofia Jami', which is supposed by some writers to have been the place in which the First Council was held. The existing church, however, could not have been built before the latter half of the 6th, and it may be as late as the beginning of the 8th, century. The First Council was probably held in the imperial palace, but the Second may have been held in the church, which was once used as a mosque, and is now a ruin. The only perfect portions are the small domed chapels at the ends of the side aisles; in these fragments of plaster still adhere to the walls, and some of the figures of the old frescoes can be Near the church are Chatal Cheshmeh Jami' and an old cemetery.

From Isnik the road crosses a high

Sangarius. On the western slope there are the ruins of a fortified camp, supposed to have been built by the Crusaders during the siege of Nicæa; and from the summit there is a fine view of the lake district and Olympus. At the foot of the eastern slope is Mekejeh (7 hrs.), a station on the Ismid-Angora Railway (p. 118).

[A road, now little used, but during the first five centuries A.D. of great importance, runs N. from Isnik, and, passing the obelis's of Cassius Asclepiodotus, erected towards the close of the first century, and the villages of el-Beylik and Kirmisli, ascends the valley of the Uzun Chai to the crest of the ridge. It then descends to the plain of the Kilis Su, and crosses it to Ismid (14) hrs.). On this road were the Roman stations of Liada, Libus, and Eribolus. Libus was half-way between Nicæa and Nicomedia, and Eribolus was on the S. shore of the gulf 10 M.P. from Nicomedia, but neither have yet been identified.]

Isnik to Geumlek and Brûsa.—The road to Geumlek (10 hrs.) follows the line of the Roman road along the S. side of the lake and the left bank of the river Ascanius, and is good through-About 3 hrs. from Isnik is an inscription recording the fact that the road was improved by Nero, It was whilst advancing along this road that Walter the Penniless and knights and pilgrims lost their lives in battle with the Seljûks (A.D. 1096). From Geumlek (p. 120) there is steam communication to Mudania and Constantinople; and a road, in bad repair, over the Katerli Dagh to Brûsa (41 hrs.).

Isnik to Constantinople, by Hersek.-This is a section of the important road that, during the Byzantine period, led from Constantinople to Asia through Nicæa and Dorylæum. It was much used as late as the early part of the present century, and is an interesting route to follow. After leaving Isnik the road runs, for 3 hrs., over the plain, making

a circuit of the N. end of the lake and sail across the Marmara usually takes for 2 hrs. through a forest of ilex and | sula of Cyzicus. other evergreens, and, after crossing the ridge, descends in another hour to the small Greek village of Kiz-derbend (6 hrs.). The road now descends for 3 hrs through the beautiful valley of the Kirk Gechid, "Forty fords," anct. Dracon, crossing the stream twenty times, and passing a ruined castle with many towers. It then runs for an hour along the projecting tongue (dil) of land which terminates in Dil Burun. Cibotus, passing close to Hersek, on, or near the site of Helenopolis. This town, which was founded by Constantine, A.D. 318, and adorned with baths and public buildings by Justinian, became the usual landing-place for the emperors and others who, on their way to the interior, came by water from Constantinople instead of by the land road and ferry. From Dil Burun or Hersek there is a ferry (about 2 m.) to Dil Iskelesi, anct. Ægialoe, a station on the Haidar Pasha-Ismid Railway (p. 120).

[Another road runs from Isnik to Kara-mûrsal (9 hrs.), near the site of Prænetus, which was sometimes used as a landing-place instead of Helenopolis. From Kara-mûrsal, a large village which takes its name from one of Osman's leaders, who was granted the district in 1326, there is steam communication with Constantinople.]

§ 5.—CONSTANTINOPLE TO THE DARDANELLES, BY CYZICUS AND PRIAPUS.

| | | | што. |
|---------------------|---|--|-----------------|
| Panderma (str.) | | | 8 |
| Cyzicus | | | 2 |
| Edenjik | | | 1 |
| Dimetoka | | | 10 1 |
| Karabogha (Priapus) | | | 3 |
| Kemer (Parium) | | | 5₫ |
| Lapsaki (Lampsacus) | • | | 9 |
| Dardanelles | | | 7 |

Steamers leave the Golden Horn three times a week for Panderma.

passing through olive and mulberry about 8 hrs., including a call at groves and vineyards. It then ascends | Perama, a small village on the penin-

> Panderma, Panormus, a large town, with a mixed population, occupying a lovely situation on the slope of the hill in a small bay. It has a trade in cereals, cotton, opium, valonia, salt fish, sheep, cattle, wool, marble, boracite, &c. The road from Panderma runs along the coast for 2 hrs. to the ruins of

> Cyzicus, now Bal-Kiz (Παλαία Κύξικος), situated at the S. end of a peninsula that projects into the Marmara. The peninsula, Kapu Dâgh, is a hilly district, 16 m. from E. to W., and 8 m. from N. to S., which culminates in the sharp peak of Adam Kaya, Mt. Dindymus (2620 ft.). It is now joined to the mainland by a sandy isthmus one mile wide, but was originally an island, separated by a narrow and probably shallow channel.

The origin of Cyzicus is doubtful. According to one story it was settled by Pelasgians from Thessaly, and to another by Milesians. After the battle of Mycale it belonged alternately to the Persians, the Athenians, and the Lacedæmonians. The peace of Antalcidas (B.C. 387) gave it to Persia; but, after the battle of the Granicus it passed to Alexander, who connected it with the mainland by two bridges. It was afterwards subject to the kings of Pergamum, but retained its own form of government. In B.C. 74 the town was besieged by Mithridates; but the strength of its walls enabled it to hold out until Lucullus compelled the king of Pontus to raise the siege. For its services on this occasion Cyzicus was made a free city by the Romans, and it attained a high degree of prosperity, especially during the reigns of Hadrian and Marcus Aurelius. It was celebrated for the beauty of its buildings; for its great temple dedicated to Hadrian; for its mint at which the "Cyziceni" were coined; for its oysters; and for its They start in the evening, and the perfumes. Constantine removed several of its statues to his new capitul, and, after having been ravaged by the Goths, it was finally destroyed by an earthquake in a.D. 943. It was amidst the ruins of Cyzicus that Orkhan's son, Suleiman, dreaming of conquest one mosnlight night, formed the bold determination to carry the Osmanli arms across the Hellespont to Europe.

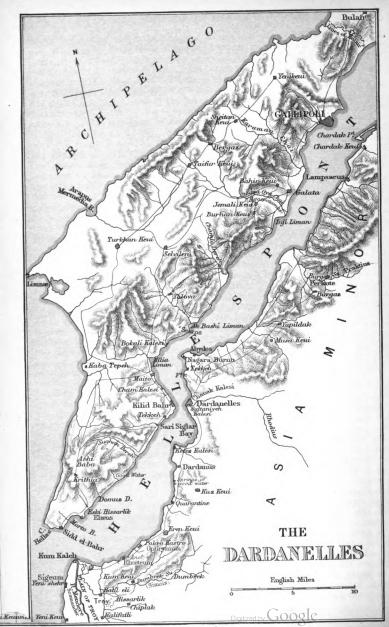
The ruins lie partly on level, and partly on rising ground at the foot of Mt. Dindymus. They were for years the quarry from which marble was obtained for the erection of mosques and other buildings at Constantinople. All the large buildings have consequently disappeared; and the site is so overgrown with brushwood, and covered with cherry orchards and vineyards, that it is difficult to see what is left. There are remains of the walls, two fine octagonal towers, extensive substructures with numerous massive vaults. One of the towers, called Bal-kiz, apparently commanded one of the bridges built by Alexander, About 1 m. from the shore are the remains of an amphitheatre, built in a wooded valley. Some of the massive masonry is not less than 60 ft. high; and the interior, overgrown with trees and shrubs, is most picturesque. A small stream flows through the centre of the arena: and possibly the building was sometimes used as a Naumachia. There are also the ruins of a large theatre almost overgrown with shrubs and luxuriant vegetation. The houses of the village of Hammamli, near the apex of the city walls, and the walls separating the vineyards, are built out of the ruins; but there is nothing of importance in them.

[About 2 hrs. W. of the ruins, at the N. point of a small sandy bay, is Erdek or Artaki, anct. Artace, a small town, with a mixed population, which exports a wine much esteemed at Constantinople. Artace was a Milesian colony, and was burnt during the Ionian revolt in the reign of Darius I. In the reign of Justinian it had a Church of the Virgin, and was a the Constantinople. The results of Chanakli Boghaz to of Chanakli Boghaz to the virgin, and was a constant of the ancient point of the ancient point

ral of its statues to his new capital, fragments of ancient sculpture from and, after having been ravaged by the Goths, it was finally destroyed by an earthquake in A.D. 943. It was amidst of an early period.]

The road from the ruins at first runs inland to the Turkish village of Edenjik (1 hr.), where are many fragments of columns, cornices, and marble blocks, and a few inscriptions from Cyzicus. It then follows the coast line, passing through the villages of Chaush and Musacha, to the Geunen Chai, anct. Æsepus (41 hrs.), which rises in Mount Ida and flows to the sea through a swampy plain that teems with wild-fowl in winter. After crossing the Æsepus it gradually turns inland to the small village of [The town of Dimetoka (6 hrs.). Bìgha, Pegae, which gives its name to the Saujak, is 1 hr. to the S.W. It was formerly an important centre of commerce, but is now little more than a village.] From Dimetoka the road runs over the plain, and after about 11 m. crosses an old bridge over the Granicus, now the Bigha Chai—a stream memorable for the victories gained on its banks by Alexander over the Persians (B.C. 334), and by Lucullus over Mithridates. It then continues over the plain to

Kara-bogha, or Kara-bigha, Priapus (3 hrs.), the port of Bigha, whence corn, sheep, and cattle are exported to Constantinople (steamer 3 times a week). Priapus, which derived its name from the god of gardens, was noted for its harbour and its wine. It was a naval station, and surrendered to Alexander after the battle of the Granicus. Across the promontory terminating in Kaleh Burnu, there are remains of fine Byzantine walls and towers, and on its S. side the form of the ancient port can be traced. The road onward runs N. over the hill and descends the Chinar Dereh to Shah Melik Liman, possibly Linum (21 hrs.), celebrated for its cockles. It then keeps near the coast and passes through the villages of Aksas (Gk.) and Deirmenjik, and the gorge



London : Edward Stanford, Ltd. 12,13,&14, Long Acre, W.C.

Kemer, Parium (3½ hrs.). village of Kemer, called by the Greeks Kamaris, from the subterranean vaults (Καμάραι), which still exist, is situated a short distance from the coast beneath a high cliff. Parium was colonised from Miletus, Erythræa, and Paros, and was enlarged by the kings of Pergamum. It was afterwards made a Roman colony, and adorned with public buildings by Marcus Aurelius; it was noted for an altar, decorated with much magnificence, which was the work of Hermocreon, and measured a stadium each way. The ruins consist of the city walls of white marble, a theatre, an aqueduct, and fragments of masonry.

The road now runs along the coast to Kiresli Iskelisi, where it turns up to Genrijeh (3 hrs.), a large village in a fertile valley which supplies much charcoal to Constantinople. It then descends to Boz Burun, and follows the coast through Dikileh (3 hrs.), and Chardak, pleasantly situated on the well-cultivated plain, to Lapsaki, Lampsacus (3 hrs.). From this place there is a lovely ride along the shore of the Hellespont to Abydos and the

Dardanelles (7 hrs.).

§ 6.—THE DARDANELLES AND THE PLAIN OF TROY.

1. THE DARDANELLES.

All steamers leaving Constantinople for Mediterranean ports call at the Dardanelles; they generally start in the evening and reach the strait early next morning. As the steamers keep to the European coast, which is wanting in beauty, there is little to be seen in the Sea of Marmara.

The Dardanelles, which derived its ancient name, Hellespont, from the well-known legend of Phryxus and Helle, and takes its modern name town that fell into the hands of the

The | from the town of Dardanus, is a winding strait having a general S.W. and N.E. direction. Its length is 33 m.; its breadth varies from 1400 yds. to 4 m., and averages about 2 m.; and its depth in mid-channel is 25 to 55 fathoms. There is a marked difference between the two shores of the Dardanelles. On the Asiatic side, low wooded hills, intersected by fertile, well-cultivated valleys, stretch away to the foot of Mount Ida; whilst on the European side the high hills, which rise somewhat abruptly from the water, present a uniformly yellow, and apparently arid aspect. The general direction of the current in the Dardanelles is from the Marmara to the Mediterranean; and its average strength is about 11 knots. strong northerly winds, however, it has been known to be as much as 5 knots between Chanak Kalesi and Kilid Bahr. After entering the Dardanelles the first place of interest is

> Gallipoli, anct. Kallipolis, on the European shore, at the mouth of the Sea of Marmara, where the strait is over 5 m. in breadth. It is 25 m. from Chanak Kalesi (Dardanelles), and is situated on the Peninsula known to the Greeks as the Thracian Chersonese; it has a small but convenient harbour which is generally full of boats. The anchorage in Gallipoli bay is good, and here the British squadron lay in 1878-9. The town, in spite of its large population, and its commercial importance, is a wretched place. It was once fortified, but all that is now left is a tower generally ascribed to Bayezid I. The bazârs are well supplied, and usually filled with a picturesque crowd of Turks, Albanians, Greeks, Armenians, &c. On rising ground, on a projecting spit, is a hospital built during the Crimean war. The cemeteries are extensive and contain the tombs of many of the Turks who first crossed to Europe, including those of Ajeh Bey, and Ghâzi Fasil, who captured the town, and other Moslem worthies.

Gallipoli was the first European

Osmanlis, having been taken by them nearly a century before the fall of Constantinople, A.D. 1357. The Emperor John Palæologus, to comfort himself for the loss of Kallipolis and of Choiridocastron (Pig's Fort) said, "he had only lost a jar of wine and a sty for hogs," alluding to the magazines and cellars built by Justinian and to the fortress at Sestos. Bayezid I., knowing the importance of the post for passing from Brûsa to Adrianople, caused Gallipoli to be repaired in 1391, strengthening it with a huge tower, and making a good port for his galleys. Gallipoli, with the lines of Bulair to the N., is the key to Constantinople, the Bosporus, and Black Sea, and was occupied by the English and French as the first step to the Crimean expedition, 1854. Fortifications were thrown up by them across the Isthmus to the Bay of Salos. On the S. side of the city are some tumuli, said to be the sepulchres of the ancient Thracian kings: and N. of the town are some undefined ruins, supposed to be the remains of the ancient city.

On the Asiatic side, nearly opposite Gallipoli, is the vill. of Chardak, with its mosque, and 2½ m. lower down, on the same side, is Lapsaki, Lampsacus, occupying a beautiful position amidst olives and vineyards, with a fine background of wooded hills. The present town is small, and, with the exception of a landsome mosque, offers nothing worthy of notice. Lampsacus was one of the towns given by Xerxes to Themistocles; Magnesia was for his bread, Myus for his meat, and this for his wine.

On the European side, opposite Lapsaki, the bay of Galata ends in Galata Burnu, and lower down, on the hills, are the Greek villages of Galata and Bahir with their numerous windmills. A little beyond Galata is the valley of the Kara-ova Chai, anct. **Egospotamos*, memorable for the victory over the Athenian fleet which Lysander won off its mouth (B.c. 405), and so terminated the Peloponnesian war.

A little below this, on the Asiatic side, is the mouth of the Burgaz $S\hat{u}$,

Percotes or Praktius (?), draining the rich valley of the same name. On the left bank of the stream, about 3 m. from the coast, is the large vill. Burgaz with its 3 minarcts; and on the right bank are the ruins of Percote. Lower down is the mouth of the Yapildak Sû, Praktius (?); and, on the European side, are the valley, Chamli Dereh, and, 4 m. lower, Ak-bashi Liman, the ancient port of Sestos. On the hill above the bay are the ruins of the Byzantine fortress of Choiridocastron, ' Pig's Fort,' built on the site of Sestos. was here that the Osmanli standard was first planted in Europe by Suleiman Pasha, son of Orkhan, A.D. 1356; and the spot where the bold adventurer with his little band, landed on the Thracian shore is still called Ghâzilar Iskelesi, 'the landing-place of the victors.' Near the old fortress is a Tekkeh surrounded by plane-trees and ev presses. A little lower, on the Asiatic side, is Nagara Kalesi, a large white fort, from which a long low sandy spit projects to the westward. The high mound, Mal Tepeh, at the back of Fort Nagara, is supposed to be the height from which Xerxes surveyed his army and fleet. This was the acropolis of Abydos; and the Hellespont, at this place, was called the *Straits of Abydos*.

The Thracian side of the strait, immediately opposite to Nagara Point, is a strip of stony slaore projecting from between 2 high cliffs; and to this spot, it seems, the European extremity of Xerxes' bridges must have been applied; for the Leight of the neighbouring cliffs would have prevented the Persian monarch from adjusting them to any other position. part of the Dardanelles is likewise memorable as the place where the army of Alexander, under Parmenio, crossed from Europe to Asia; and as that, where the first Osmanlis, under Suleiman Pasha, crossed from Asia to Europe. Here Leander used to swim acress to visit Hero. same feat was performed by Lord Byron, and in recent times by some officers of H.M.S. Shearwater, and by Mr. John Thacker Clarke of the

Digitized by 🗣 🔾 🔾

Assos expedition. The tekkeh in which Lord Byron resided still exists.

Lower down on the European side are the deep inlet of Kilia, Koelos, and the bay of Maito, Madytos; and lower still, where the strait is narrowest, are the famous Castles of the Dardanelles, Boghaz-hissarlari, erected by Muhammad II., 'the Conqueror.' On the European side, on the slope of a projecting hill, called by the Greeks Kynossema, 'Tomb of the dog,' from the belief that Hecuba, who had been metamorphosed into a dog, was buried there, is Kilid Bahr, 'Key of the Sea,' -the 'Castle of Europe.' The fort is of a heart or trefoil shape in plan, with a tall keep, rising in its centre, of a similar shape. Under the Keep there are 8 enormous brass guns of ancient date, which throw stone shot from 20 to 29 inches in diameter. Close to the fort is the vill. of Kilid Bahr, and to the south of it there is a heavily armed modern battery. Towards the close of the Peloponnesian war a naval action was fought off the promontory between the Athenians and Spartans.

On the Asiatic side, at the mouth of the Rhodius, is Sultaniyeh Kalesi—the 'Castle of Asia'—a massive stone fort with modern batteries, armed with Krupp guns. Inside the fort there are still some of the large brass guns, and stone shot that used to form its armament. Adjoining the fort is the town of Kaleh Sultaniyeh, called by Europeans Dardanelles, and commonly known as Chanak Kalesi.

Situated in the narrowest part of the great channel between the Mediterranean and the Sea of Marmara, as a sort of advanced post to Stambûl, it is visited almost every day by vessels of one nationality or another, which are compelled to stop to show their Consequently, it has opportunities of carrying on a considerable trade in valonia, grain, wine, and pottery, the chief products of the place. The pottery, from which it takes its name, 'Chanak,' though coarse, has a great reputation throughout the Levant. The minarets, the houses painted in various colours, and the flags of the consuls, give the long line of edifices

which borders the sea-shore a very gay and lively aspect.

Chanak Kalesi, originally a Genoese settlement, is now the chief town of the Sanjak of Bîgha, and the headquarters of the General commanding the troops in the forts defending the straits, and in the islands of the Archipelago. It is the starting-point for the Troad, and every one landing to make that excursion should try to visit the site of Abydos, whence there is a fine view over the narrowest portion of the Hellespont, and of the numerous batteries on either side. There is a carriage-road from Chanak to Fort Nagara beneath Abydos. Boats can be hired to visit points of interest in the straits.

Below Chanak the European shore is bare and wanting in interest, whilst the Asiatic shore is bordered by rich plains, wooded hills, and picture-que villages. Immediately south of Chanak is the bay in which the British fleet anchored on its way to the Bosporus in 1853; and then follow the site of Dardanus: Eren Keui; Rhoeteum; the tomb of Ajax; the mouth of the Mendere (Scamander), with the plain of Troy and Hissarlik behind it; Kûm Kaleh, an old stone fort, with a few houses round it; the tombs of Achilles and Patroclus; and Cape Yeni-shehr, the Sigean promontory, with many windmills on the higher ground, from which the low point pro-Between this last point and iects. the Rhoetean promontory to the north was a deep bay, now filled with mud brought down by the Scamander and the Simois, on the shores of which, it is said, the Greeks hauled up their ships during the Trojan war. site Kûm Kalch, at the extremity of the Thracian Chersonese, and distant 2½ m., is the large fortress of Sidd elbahr, with a lighthouse, and a modern battery near it. These two forts, the new castles of Asia and Europe, were built by Muhammad IV., in 1659, to defend the entrance to the Dardanelles, and secure his fleet from the insults of the Venetians who used to attack it in sight of the old castles. Near Sidd el-bahr is a tumulus, said to be the tomb of Protesilaus, the first Greek who was killed, on landing, in the Trojan war. About 1½ m. higher up the strait is Eski Hissarlik, with the ruins of Elaeus, a place often mentioned in the history of the Peloponnesian war. In A.D. 323 the fleet of Constantine was at Elaeus, whilst that of Licinius was anchored off the tomb of Ajax.

2. PLAIN OF TROY.

| Pard melles - hr | 3. | |] | lır8 |
|------------------|----|---------------------|---|------|
| Eren Keui : | 3 | Ujek Tepch | | 2 |
| | 21 | Yeni Keui | | 1 |
| Bun irbashi (by | • | Kum Kaleh | | 2 |
| Thymbra) . : | 21 | Dard mell es | • | 5 |

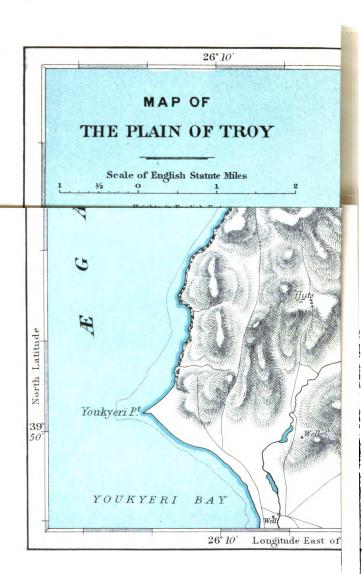
An excursion to the plain of Troy can best be made from the Dardanelles (Chanak Kalesi, or Kaleh Sultaniveh). Three days are required for a visit to all the places of interest in the historic plain, but two will suffice for Hissarlik (Troy) alone. Leave Constantinople in the evening; arrive Dardanelles early next morning. 1st day. Visit Abydos, and in the afternoon ride to Eren Keui; 2nd day. Hissarlik, Bûnarbashi, Ujek Tepeh, Yeni Keui · 3rd day. Yeni shehr, Kûm Kaleh, Rhoeteum, Palaeo Kas-Dardanelles. Travellers not sleeping at Eren Keui and unprovided with tents must cross the plain from Hissarlik to Yeni-shehr and find quarters there. The excursion is one that can only be recommended to students of Homer, antiquarians, and archæologists. The scenery is wanting in grandeur; the interesting articles found by Dr. Schliemann are in museums at Berlin, Athens, and Constantinople; and the untrained eye will find little that is attractive in the confused mass of ruins at Hissarlik.

Travellers visiting Troy from Constantinople will find daily communication with the Dardanelles; those continuing their journey to Smyrna must arrange to catch the steamer at the Dardanelles or at Tenedos. Spring or late autumn is the best time for the excursion, as in summer and early autumn the malaria from the marshy plains occasionally causes intermittent

fever. After the middle of November the swollen streams generally make travelling difficult.

A dragoman, knowing the roads and localities, and a little English or French, who will procure lodgings in the villages and act as a sort of personal attendant on the traveller, can be found at the Dardanelles for 8 to 10 francs per day. Nothing more, except a little superior knowledge of European languages, can be looked for in the dragoman obtained at Constantinople, whose terms will generally be higher. In neither one nor the other must the traveller seek for any acquaintance with antiquarian subjects. Mr. Frank Calvert, the American Consul, is a great authority on the local antiquities, and would, no doubt, give all travellers, who are properly introduced, any information they may require before going into the interior, should he happen to be on the spot.

The traveller would do well to take a camp bed, blankets, mosquito net, preserved meats, candles, lantern, and English saddle and bridle with him from Constantinople. Fair quarters can be obtained at Eren Keui, Yeni Keui, and Yeni-shehr, but a tent will be found cleaner and more comfortable. Horses for the excursion should be hired at the Dardanelles. They are to be had for about P. 30 to 40 a day, including their keep, and the food and pay of the suruji who accompanies them. Horses can be obtained sometimes at Yeni Keui, Yeni-shehr, and Kûm A coasting steamer which Kaleh. runs once a week from the Dardanelles to Mitylene touches at Yeni Keui, and a boat can be hired to go to Kûm Kaleh, from either of which places the plain may be visited if horses can be obtained. A nol-tezkerch is necessary, and if it be intended to spend more than a week in the country a buyuruldu should be obtained from the Governor of the Dardanelles through the Consul. mounted policeman (Zabtieh) affords similar protection, and can be obtained through the Consul.



road crosses the Sari Chai, anct. Rhodius, by the side of which there is a promenade shaded by plane-trees. It then runs along the plain, by the edge of the sea, to a slight eminence upon which stood Dardanus—a city formerly called Teucris. Mal Tepeh, a small truncated hill rising on the extremity of a spur of land, marks the site of the ancient Acropolis, and foundations may be traced round it on all sides. This town, an Æolian settlement, was never a place of im-It was here Cornelius portance. Sylla, the Roman general, and Mithridates, surnamed Eupator, terminated the war by a treaty of peace. The Romans made it a free city in honour of the Trojan descent of the people. Its autonomous coins are rare. The old town of Dardanus, which was more ancient than Ilium, appears from the Iliad to have been at the foot of Mount Ida. After crossing a low spur, a few houses on the shore of a small bay (24 hrs.), where there was a British hospital during the Crimean war, is reached. Here the road leaves the sea, and strikes up a hill to the left, winding round a deep gorge, and gradually revealing a lovely view of the entrance to the Hellespont, and of Imbros and Samothrace beyond the Thracian Chersonese. On the top of the hill, about 550 ft. above the sea, is Eren Keui, or Ren Keui (2 hrs.), a very rich Greek village, called by the Turks It Geulmez. It is surrounded by vineyards and orchards, and figs, peaches, pears, apricots, &c., grow in There is a the greatest profusion. fine view over the plain of Trov to the cone of Tenedos. From Eren Keui the road descends through scattered parklike wood to the valley of the **Dûmbrek** Si, Simois, crosses the river (11 hrs.), below the Turkish village of Halil-eli. and then ascends to Chiplak (1 hr.), a small village, containing many fragments of Greek and Roman buildings brought from Ilium. Hence a path leads over ground covered with brushwood to Hissarlik (½ hr.).

[The following route may be taken |

On leaving the Dardanelles the from Eren Keui:—Ophrynium, Rhoead crosses the Sari Chai, anct. teum, Tomb of Ajax (1 hr.), Kûm Keui hodius, by the side of which there is [; hr.), Hissarlik (; hr.).]

The Plain of Troy comprises that angle of the Troad which is bounded by the Hellespont on the N., and the Ægean Sea on the W. Away to the S.E., 30 m. distant, rises Mount Ida, covered with snow during the entire winter and early spring. From it long, rugged spurs, mostly clothed with forests of valonia oak, extend to the sea, intersecting the plain of Troy, and enclosing valleys through which flow three principal streams, the Dûmbrek or Simois, the Kemer or Thymbrius, and the Mendere or Scamander. The Scamander runs through a broad marshy vale northwards into the Hellespont, and, owing to the nature of the ground and winter torrents, has evidently changed its bed more than once. The Dûmbrek and the Kemer fall into the same vale; the latter joins the Scamander; the former has a separate mouth near In Tepch (tomb of Ajax), though probably it joined the Scamander in classic times. All of them, however, are winter torrents, which are usually dry in autumn. Along the western side of the valley of the Scamander, separating it from the Ægean, is a low bare ridge, dotted here and there with tumuli, and having upon it several villages; at the southern end of this ridge is the now celebrated anchorage Besika Bay. Still farther S., some 3 m. from the shore, is the island of Tenedos.

The plain of Troy, like most plains in Asia Minor, is marshy. Its soil is naturally fertile. The miasma rising from the swamps occasionally produces fever during summer and autumn. Were the plain drained and properly cultivated, it would become healthy; and with the green brushwood on the lower hills, and the park-like groves on the mountain sides, the aspect of the whole country would be improved. A large amount of draining has been done on his estate by the late Mr. Consul Calvert. The traveller can avoid fever generally by a few pre-

cautions. He ought not to expose himself to the dew or to bathe in rivers, and to be careful the water he drinks be pure. A grain or two of quinine is a great prophylactery.

The view from the higher points on the plain of Troy is wide and grand. On the E. is Ida, with its snowy crest, encircled by peaks and dark ridges that cluster round it: on the W. is the coast-line, flanked all along by undulating high land, beyond which are the bright waters of the Ægean, studded with islands. Nearest us Tenedos; farther off, Lemnos, vast and mountainous; more to the N. the low ledge of Imbros, over which Neptune looked down upon old Troy from the peaks of "far off" Samo-On the N., across the plain, thrace. is the Hellespont, and beyond it the low, bleak coast of Thrace; and far away, dimly seen on the horizon, the pyramid of Mount Athos. Such was the grand panorama over which Priam may have looked from the citadel of Trov.

The halo which Homer's great poem cast round the city and territory of Troy caused them to be reverenced in all ages; Alexander the Great visited the tumuli of the Trojan heroes on his passage, and conferred honours on llium Novum, believing that it stood on the foundations of Old Troy. also founded on the coast of Troy the city of Alexandria, which flourished under both Greeks and Romans. Constantine the Great entertained at one time the idea of founding the capital of his future empire on the shores of the Hellespont instead of on those of the Bosporus.

The Troad does not appear to have been of equal importance in the Byzantine period, to judge from the few ruins of that epoch to be met with in it; nor are there many notices in the Byzantine historians or medieval writers respecting it.

The position of Troy itself has always indeed engaged the attention of scholars, but it is not our province to go deeply into the question in these pages; we can but broadly state tho facts of the case, leaving others to

form their own conclusion from an examination of the localities.

There are in the plain two claimants for the site of Troy—Hissarlik and Bûnarbashi. The former is on the E. bank of the Scamander, 3 m. from the Hellespont; the latter is on the W. bank, 5 m. further S. The claim of Hissarlik is maintined by Dr. Schliemann, Mr. Frank Calvert, and Mr. Gladstone; while the advocates of Bûnarbashi number, among others, Leake, Texier, Forchhammer, and Tozer.

To Bûnarbashi it has been objected that it is too far from the sea to accord with descriptions in the 'Iliad,' and that the ground around it is too rugged to allow of chariot races being run in its immediate vicinity, or of Achilles chasing Hector round the walls of the On the other hand, it has been objected to Hissarlik that it lacks the rugged features mentioned by Homer. that its citadel is too low, and that the site is much too small for a great city. In judging of the site, several things must be borne in mind; taking it for granted that there was such a city as Troy, and that the descriptions given by Homer are not altogether imaginary. Primæval cities, as a rule, were very small—they were, in fact, castles rather than cities; and the ancients, especially poets, were wont to exaggerate their size, the numbers of their armics, and of their assailants. Then, again, the natural features of the plain of Troy must have undergone a great change in the course of 3000 years. The ancient cities are buried deep beneath the soil; craggy steeps have been rounded off, and ravines filled up, as at Jerusalem. The excavations of Schliemann have shown what an immense accumulation of rubbish covers the remains of the carliest buildings. The beds of rivers. too, have changed their places; and even fountains which once sent forth copious streams may have dried up, or become choked with débris.

TROY.

Hissarlik† has been long known as the site of *Ilium Novum*, and the most recent researches, especially those of Dr. Schliemann, seem to identify it with the Troy of Homer. "The site of Ilium is upon a plateau lying on an average about 80 ft. above the plain, and descending very abruptly on the N. side. Its north-western corner is formed by a hill, about 26 ft. higher still, which is 705 ft. in breadth and 984 in length, and from its imposing situation and natural fortifications, this hill of *Hissarlik* seems specially suited to be the Acropolis of the town. The stream of the Dûmbrek or Simois flows past a short distance from the northern base of the hill, and joins what appears to be the ancient bed of the Scamander about half a mile to the N.W. The Scamander runs to the W. of Hissarlik. The view from the top of the hill is very extensive, embracing the whole plain of Troy, the mountain ranges on the S.E., with the islands that stud the Ægean Sea.

Ilium Novum was founded, according to some-rebuilt as successor of the Old Rium, according to others by an Æolian colony long after the Trojan war. It was greatly embellished by Alexander the Great, Lysimachus, and the Cæsars; all of whom believed it to be the site of Troy. Under the Byzantine Emperors it fell into decay, but did not entirely perish; for when Suleiman halted at this place in 1357, before crossing the Hellespont, he found some fine edifices still standing. Dr. Schliemann says, in regard to the disputed sites of Troy: -" In my work, Ithaca, the Peloponnesus and Troy, published in 1869, I endeavoured to prove, both by the result of my own excavations and by the statements of the Iliad, that the Homeric Troy cannot possibly have

† Consult 'Asie Mineure,' by Texier, 8vo. Didot Frères, 1862; Leake's 'Plains of Troy,' 1 vol., with map; Lord Derby's translation of the 'Iliad'; Tozer's 'Highlands of Turkey,' Murray, 1869; and Schliemann's Ilios, 1880, and 'Troy and its Remains,' 1875, and his 'Ithaca, the Pelopounceus and Troy,' 1869.

been situated on the heights of Bûnarbashi, to which place most archæologists assign it. At the same time I endeavoured to explain that the site of Troy must necessarily be identical with the site of that town which. throughout all antiquity, and down to its complete destruction at the end of the eighth or the beginning of the ninth century A.D., was called Ilium, and not until 1000 years after its disappearance—that is, 1788 A.D.—was christened Ilium Novum by Le Chevalier, who, as his work proves, can never have visited his Rium Novum; for in his map he places it on the other side of the Scamander, close to Kûm Kaleh, and therefore 4 miles from its true position. Ever since my first visit, I never doubted that I should find the Pergamus of Priam in the depths of this hill."

Previous to Von Hahn, Mr. Frank Calvert made excavations at Bali Dagh (Bûnarbashi). His discoveries proved the remains to be of later date than he expected to find. He was led to change his belief as to the identity of the site with Troy, and to place here the ancient city of Gergis. He then commenced excavations at Hissarlik, which he now held to be the veritable site of Troy. The heavy expense of removing the large mound put a stop to the excavations, which were fortunately resumed with such success by Dr. Schliemann.

Dr. Schliemann's discoveries at Hissarlik, whatever may be thought of the conclusions he has drawn from them, must be regarded as among the most remarkable in modern times. He began his excavations in 1870, and continued them, amid great difficulties and opposition, for nearly 4 years, entirely at his own expense. He found an accumulation of rubbish and ruins on the top of the hill no less than 52 ft. in thickness; through this he dug down to the native rock, laying bare four successive strata of remains, each representing a distinct city, which had been erected successively on the same site. Of these strata, Mr. Smith remarks in his introduction to Schliemann's work:—

"First, Homer recognises a city | which preceded the Ilium of Prism, and which had been destroyed by Hercules; and Schliemann found a primæval city of considerable civilisation, on the native rock, below the ruins which he regards as the Homeric Troy. Tradition speaks of a Phrygian population of which the Trojans were a branch, as having apparently displaced, and driven over into Europe, the kindred Pelasgians. Above the second (Trojan) stratum are the remains of a third city, which, in the type and patterns of its term-cottas, instruments, and ornaments, shows a close resemblance to the second: and the link of connection is riveted by the inscriptions in the same character in both strata. And so, in the Homeric poems, every reader is struck with the common bonds of genealogy and language, traditions and mutual intercourse, religion and manners, between the Greeks who assail Troy and the Trojans who defend it. If the legend of the Trojan war preserves the tradition of a real conquest of the city by a kindred race, the very nature of the case forbids us to accept literally the story, that the conquerors simply sailed away again. It is far more reasonable to regard the ten years of the war, and the ten years of the return of the chiefs, as cycles of ethnic struggles, the details of which had been sublimed into poetical traditions. The fact that Schliemann traces in the third stratum a civilisation lower than in the second, is an objection only from the point of view of our classical prepossessions. There are not wanting indications in Homer that the Trojans were more civilised and wealthy than the Greeks; and in the much earlier age to which the conflict (if real at all) must have belonged, we may be sure that the Asiatic people had over their European kindred an advantage which we may venture to symbolise by the golden arms of Glaucus and the brazen arms of Diomed. Xanthus, the old historian of Lydia, preserves

the tradition of a reflux migration of Phrygians from Europe into Asia, after the Trojan war, and says that they conquered Troy and settled in its territory. This migration is ascribed to the pressure of the barbarian Thracians; and the fourth stratum, with its traces of merely wooden buildings, and other marks of a lower stage of civilisation, corresponds to that conquest of the Troad by those same barbarian Thracians, the tradition of which is preserved by Herodotus and other writers."

Schliemann considers that the First Settlement on Hissarlik was of the longest duration, as its ruins cover the rock to a height of from 13 to 20 ft. Its houses and walls were built of stone, joined with earth. The vessels and other objects of terra-cotta found among these ruins were of a quality superior to those in the upper strata. They are of black, red, or brown colour, ornamented with patterns incised and filled with a white substance. The people, Schliemann supposes, belonged to the Arvan race, as Aryan symbols were found on the pottery.

The Second Settlement was composed, according to Schliemann, of the Trojans; and the debris of their city lies from 23 to 33 ft. below the This stratum bears marks of having been exposed to intense heat, consisting largely of red ashes of wood, which rise from 5 to 10 ft. above the tower of Ilium, the Scean Gate, and the enclosed wall: they show that the town was destroyed by a fearful conflugration. A farther proof of the action of fire is a stratum of scorize of melted lead and copper, from 1 to 11 of an inch thick, extending nearly through the whole hill. Among the débris were found human bones, skeletons with helmets, vast quantities of terra-cotta in fragments, and, most wonderful of all, "The Treasure of Priam." This treasure was discovered by the side of the palace, at a depth of 27 ft., covered with from 5 to 6 ft. of ashes. above which was a post-Trojan wall,

19 ft. high. The articles, packed in a small cist made of slabs of stone, consist of vases, bottles, cups and dishes of gold, silver, and electrum; caldrons and shields of copper; bracelets, rings, chains, and many other ornaments of gold; battle-axes, spear-heads, swords, and daggers of copper; and many other articles, some of which are fused together by fire. The intrinsic value of this treasure is very great, and its archæological value is, of course, much greater.

None of the articles in the treasure contain inscriptions; but inscriptions were found on vases of terra-cotta, seals, and other objects, the purpose of which is unknown. Among the latter are great numbers of little disks of pottery, called "whorls" by Schliemann, and supposed to be either household idols or votive offerings, others imagine them to have been used in spinning. The letters of the inscriptions resemble to some extent those upon tablets and terra-cottas in Cyprus, and seem to be allied to the ancient Phoenician; but they have not yet been satisfactorily deciphered.

The Third Settlement on Hissarlik was by Greeks. The ruins of their city make up a stratum 10 ft. or more in thickness, containing pottery of a coarser kind than the Trojan, marked with religious symbols; also containing fragments of copper implements and weapons, and musical instruments made of stone and ivory. The architecture was not so massive as the Trojan, the walls being of small stones mixed with clay; and also occasionally of sun-dried brick. The debris presented one peculiar feature: it contained immense quantities of small mussel-shells, bones, and fish-bones. Then follow two other settlements of similar character. The sixth Dr. Schliemann supposes to be Lydian. Mr. Calvert from the style of pottery believed this settlement to be Æolic Greek.

Schliemann adds, regarding an upper or surface stratum, the seventh, which covers Hissarlik:—"When the surface of the hill was about 2 mètres lower than it is now Ilium was built by

a Greek colony; and we lave already endeavoured to prove that this settlement must have been founded about the year B.c. 700. From that time we find the remains of Hellenic housewalls of large hewn stones, joined without cement. . . . We also meet with great numbers of copper coins of Ilium, of the time of the Roman Empire, from Augustus to Constans II. and Constantine II., likewise older Ilian coins with the image of Athena, and medals of Alexandria Troas. . . . In my three years' excavations I have not found a single medal of a later date than Constantine II. . . . And as there is here not the remotest trace of Byzantine masonry or of Byzantine pottery, it may be regarded as certain that the Ilium of the Greek colony was destroyed towards the middle of the fourth century after Christ, and that no village, much less a town, has ever again been built upon its site." He adds:—" To judge from the area of the Ilium of the Greek colony, it may have possessed 100,000 inhabitants. It must have been rich, and the plastic art must have attained a high degree of perfection. The site is strewn with fragments of excellent sculp-

As to the extent of the Trov of Homer, Schliemann says it was confined to the small area of the hill of Hissarlik, and could not, therefore, have contained more than 5000 inhabitants; but, he adds, it could always raise a considerable army from among its subjects, and as it was rich and powerful, it could obtain mercenaries from all quarters. Mr. Smith suggests that Hissarlik contained simply the palace and permanent citadel, while the houses of the great body of the citizens were scattered over the surrounding region. Be this as it may, there seems to be good ground for believing that we have here the real site of the Troy of Priam, which Homer has immortalised. cording to ancient tradition, Troy was founded by Tros, B.C. 1462. He was succeeded by Ilus, and by Laomedon, under the latter of whom the walls

were built. The fall of Troy, according to the chronology of Herodotus, was in B.C. 1270; according to the inscription from Paros in 1209; and according to Eratosthenes in B.C. 1184.

Returning to Chiplak and continuing towards the S. the road passes near an oval barrow and a Turkish cemetery. To the E. of the barrow are the ruins of a temple, possibly that of Venus, consisting of a few frusta of columns and some portions of walls half-buried.

Akchi Keui, or Batak, 1½ hr.—A former village on an eminence, now occupied by a large Chiftlik, called Thymbra Farm. This place is considered by some to be Callicolone, whence Mars and Apollo, the protectors of Troy, watched the operations of the rival armies. Mr. Calvert makes this the site of Thymbra.

The road to Bûnarbashi leads near two tumuli. The largest of these, on the river Thymbrius, is a truncated cone 30 ft. high and about 100 ft. diameter at the base. It is called Khanai Tepeh, and is supposed by some to be the tomb of Troilus, son of Recent explorations have Priam. brought to light remains contemporary with the earlier settlements at Hissarlik. It was next used as a prehistoric cemetery, the bodies being buried on their left side with the hand under the head, resting on a stone (sometimes a quern), and the legs doubled up. Next it served as a sacrificial enclosure; the wood ashes are to be seen several feet in depth with circular flat altars of sun-dried brick at different levels. Again it was turned into a cemetery in Hellenic and Byzantine times. It marks probably the site of pre-historic Thymbra, as Akchi Keui does the later town. The other, Harman Tepch, is a natural mound. A quarter of an hour after passing the tumuli, the Scamander is forded close to its junction with the Thymbrius. The temple of Apollo Thymbrius, where Achilles was smitten by the arrow of Paris, is supposed to have stood here.

Bûnarbashi, 1 hr.—A small Turkish village at the foot of a gentle ascent which terminates in an elevated plateau, formerly supposed to be the Pergamus of Troy.

[From Chipluk to Bûnarbashi by the direct road is 2 hrs.; and the latter place can be reached in the same time from Hissarlik, passing by Pasha Tepeh, excavated without results by Mrs. Schliemann in 1873.]

Mr. Frank Calvert considers Bûnarbashi to be the site of Gergithus, or, as it is also called, Gergis. But Mr. Tozer suggests it is quite possible that Gergithus was the Greek city which replaced the more ancient one. Gergithus was handed over to the people of New Ilium, 188 B.C.

To reach the hill, ascend the rising ground S.E. of the village towards a barrow which is visible from it. This tumulus will be found to be one of three standing near one another. The first is composed of small stones, and measures 20 paces from top to bottom. This goes by the name of the Tomb of Hector. It was excavated by Sir John Lubbock without result. The second tumulus is the largest: it has been excavated by Mr. Frank Calvert, who carried a shaft through it, and discovered in the centre a square structure built of irregular masonry, measuring about 14 ft. by 12, apparently the base of an altar or shrine. The third, which is smaller than the other two, and flat on the top, has the appearance of a mere mound of heaped earth. It was excavated by Dr. Schliemann but nothing was found. A fourth tumulus, apart from the rest on the road from Ezineh to Bûnarbashi, was also excavated. A square-built Greek tomb was found in the centre of the mound. A golden crown in the form of oak leaves and acorns and other objects were found. These relics are now in the Imperial Museum at Constantinople. The view from the tomb of Hector is more extensive than from any other spot. It embraces the whole plain of Troy to the sea, which is 7 m. distant.

Digitized by GOOSIC

Farther to the S. the ridge is crossed by a low mound; beyond this, the ridge contracts to a narrow neck. and a short steep ascent leads to the site of the so-called Acropolis, which is bounded by precipices 400 ft. deep on three sides. At the foot of these rocks winds the Scamander. On the opposite side of the river rise high banks, intersected by deep valleys.

In the spring of 1864 important excavations were made on the Acropolis by Von Hahn, the Austrian Consul at Syra, an indefatigable explorer of the antiquities of Turkey. He traced the line of the outer walls throughout their whole circuit, except on the southern side, where the natural defences of the position rendered them unnecessary. At the western extremity of the area he discovered a bastion and a gateway, constructed like those at Assos, on the principle The older of the horizontal arch. portions of the walls (those on the N.) were of Cyclopean masonry, and point to a period of the highest antiquity.

Mr. F.Calvert discovered the ancient Necropolis outside the walls. tombs consisted of large earthen jars. $\pi i \theta o i$, which contained unburnt bones. He considers them to be of a later period than the heroic age. Those he examined contained pottery of the 5th

century B.C.

[From Bûnarbashi the traveller, if he is bound for Smyrna, and does not wish to return to the Dardanelles, may go on to Geyikli Scala (31 hrs.). and thence cross to Tenedos (1 hr. by boat with a favourable wind), and meet the fortnightly Austrian steamer from Constantinople to Smyrna which touches there every alternate Friday morning, or from Smyrna to Constantinople every alternate Monday. The Hellespont Tug Company runs a weekly steamer, from the Dardanelles to Aivali, calling at Yeni Keui, Tenedos, Petra and Molivo (ancient Methymna, island of Mitylene), and Behram (Assos), when there are pas-Information as to these and other lines of steamers which touch at Tenedos can be obtained at the

Dardanelles, or from the quarantine official at Geyikli, which village is on the way to the scala.]

From Bûnarbashi a road leads in 10 minutes to the springs called by the Turks Kirk Geuz (forty eyes); they issue from a conglomerate, and, after watering several gardens in the vicinity, swell into a small stream, which is conducted by an artificial channel to turn some flour mills, and finally fall into the Ægean, at Besika There are two distinct sources, about a quarter of a mile apart, each consisting of several springs. cording to Le Chevalier, these are the hot and cold sources of the Scamander. but recent observations have proved that they are both of the same temperature.

The path now follows the Bûnarbashi stream for about 2 m., passing along the foot of the Throsmos, and then turns up the hill to Ujek Tepeh (2 hrs.), the highest and most conspicuous tumulus in the Troad. It is more than 60 ft. high, and stands on a natural mound. According to some authorities the tumulus is the tomb of Ilus son of Tros; but Dr. Schliemann who excavated it and found a core of masonry in the centre considers that it was erected by Caracalla in honour of his friend Festus, who died in the Troad. From Ujek Tepeh the path descends to the Bûnarbashi stream, and after crossing it passes traces of a bath and well, built by Alexander the Great with stones brought from Troy. A little further, near the north end of Besika Bay, are Besik Tepeh, and Palaeo Kastro (1 hr.), the site of Agamia, built in memory of Hesione. daughter of Laomedon and the young girls of Troy, who were exposed on the shore to the violence of the pirate Ceton, who was incited by Neptune. Hercules, however, arrived in time to rescue Hesione. In 🖢 hour more Yeni Keui, Neochori, a Greek village in which fair quarters can be obtained, is reached.

From Yeni Keui the road runs along the ridge of Sigeum, whence there are fine views over the plain,

Turkey.

to an artificial trench called the Trench of Hercules, from the tradition that Hercules made it as a defence against Ceton. A few minutes to the N. are the Tepeh, and Church of S. Demetrius. The latter is built out of the ruins of a temple of Demeter, the former is natural rock.

Yeni-shehr, Sigeum (1½ hr.), is situated on a high headland on the border of the sea. It is called by English sailors "Janissary Point," and is readily identified by the row of windmills near it, which are conspicuous objects from the sea.

Sigeum is said to have been an Æolian colony, founded by Archæonax of Mitylene, who used the stones of old Troy for its construc-The Athenians expelled the Mityleneans, and a war sprang up in which Pittakus of Mitylene, one of the seven sages, slew Phrynon, the Athenian leader. The poet Alcæus was engaged in this war. At length the matter was referred to Periander of Corinth, who decided in favour of Athens. From this time the Peisistratide possessed Sigeum. After the overthrow of the Persian kingdom. Sigeum was destroyed by the people of Ilium. The church is built on the ruins of a Temple of Minerva, of which some traces exist. Two important inscriptions were found here in the 18th century.

About 20 minutes N. of Yeni-shehr are the two tunwili called the Tombs of Achilles and Patroclus. The smaller tumulus is perhaps that of Autilochus, as the ashes of Achilles and Patroclus were apparently deposited in the same tomb. Their tumulus is described by Homer as being a landmark for sailors passing the headland. The tomb of Achilles was

much venerated in ancient times and a small town seems to have sprung up near it under the name of Achileum. There is said also to have been a temple dedicated to Achilles, but no traces of it remain. The tomb was visited by Alexander the Great, Julius Cæsar, and Germanicus. From the tumuli the road descends through gardens and vineyards to

Kûm Kaleh (\$ hr.), "Sand Castle," a small town, which derives its name from the adjoining castle. the road runs westward crossing by bridges the several channels, including the Kalifatli Asmak, through which the flood waters of the Scamander find their way to the sea. The sterile tract of land through which the streams run occupies the place of the bay on the shores of which the Greeks hauled up their ships. At the eastern end is InTepeh (1 hr.), or Tomb of Ajax, a conspicuous tumulus on the slopes of the Rhætean promontory. An opening in the mound leads to a double-vaulted chamber in the interior; and on the top of the tumulus are the ruins of the Heroon of Ajax, which was restored in Roman times. About 1 m. farther is Rhæteum, where are the traces of the Acropolis and other ruins. Palaeo Kastro, the anct. Ophrynium (40 min.), is near the shore. It derives its name from δθρύς, as it is on the "brow of a hill" where was a grove sacred to Hector. A few traces of the Acropolis walls are visible, and foundations of buildings extend down the hill to the Hellespont, where the remains of a mole may be seen under There are water on a calm day. autonomous but no imperial coins of Ophrynium. Hence the road continues to Eren Keui (20 min.) and Dardanelles (3 hrs.).

INDEX AND DIRECTORY, 1907.

N.B.-All Railway and Steamer times are subject to occasional alteration. The current Time-tables, or the Agents of the Companies, should always be consulted. The Publisher, Mr. Edward Stanford, 12, 13, and 14, Long Acre, London, W.C., is always grateful to travellers who are kind enough to notify him of any inaccuracies which they may observe, or of alterations which they may consider advisable, in these or the foregoing pages.

(P.) = Pera.

(G.) = Galata. (S.) = Stambûl.

= Piastre. The first number after the name indicates the page on which the place is described.

Abdul Hamid I., Sebîl of, 78. Abdul Hamid, Türbeh of, 65. Abdul Mejid, Türbeh of, 64. Abûl Vefa Mosque, 51. ABYDOS, 140, 107, 141.

Achilles, Tomb of, 150. ADABAZAR, 121.

Station: Anatolian Rlv. Carriages run to the town

51 m. distant. Adalia, [2].

ADAM KAYA, 137. Adileh Sultan, Türbeh of, 22. Admiralty, 20.

ADRIANOPLE, [6], 4, 66. Hotels : H. de la Roumélie

(in the town); H. Belidich (near station, fair). Carriages to the town 3

miles distant. Sights: Mosque of Selim

II. : Old Palace (Eski Serai); Bazârs.

Adrianople Gate, 24, 25, 35, 76. 78.

ÆGEAN SEA, 144, [19]. ÆSEPUS RIVER, 138.

AFIÛM KARA-HISSAR, Acroenus, 123.

Station: Anatolian Rly. Junction of lines from Smyrna, and Eski-shehr to Konia.

Hotel: Railway Station. AFRICAN TURKEY, [20]. Agia Sofia Jami', 136.

Constantinople.--ix. 1907.

Agriculture, [25]. Ahmed I., Türbeh of, 62. Ahmed I., Mosque of, 61, 4. Ahmediyeh Morque, 61, 4, 112. Ahmed Pasha Mesjidi, 57. Ahmed III., Fountain of, 77. Ainajilar Charshi, The, 79. AINALI KAVAK. 14. Ainali Kavak Palace, 21, 4. AIVALI, 149.

AIVAN SERAI, 14, 17, 18, 25, 57.

Aivan Serai Kapusi, 28, 39. Aivas Effendi Mosque, 37, 38. Aivat Bend, 103, 102. Ajax, Tomb of, 150.

AJEMLAR, 125.

Station: Brûsa Rly. for Chekirgeh and the baths. AKBABA, 108.

Ak-bashi Linân, 140.

AK-BUNAR, 123.

Station : Anatolian Rly. ARCHI KEUI, 148.

Akhir Kapusi, 30, 65.

AK-HISSAR, 122. Nahieh of Geiveh.

Station: Anatolian Rly. AKINDI BURNU. 96.

AKSAS, 138.

AK SERAI, 25, 64, 65. AK-SHEHR,

Philomelium, 123. Station: Anatolian Rly.

A KSU, 131.

ALA-SHEHR, Philadelphia,

Station: Smyrna - Konia Rly.

ALAYUND, 123.

Station: Anatolian Ely. Junction for Kutaya. Albania, [19]

ALEM DAGH, 89. ALEXANDRETTA, [2]. ALI BEY KEUI, 90.

ALI BEY Sử RIVER, 14, 78, 102, 103 ALTI MERMER, 23, 53, 76.

ALPIKEUI, 123.

Station: Anatolian Rly. American College (for girls),

82.

American Khân, 82. Anadoli Fanar, 106, 91, 108.

Anadoli Hissar, 109, 92, 97,

Anadoli Kavak, 106, 107, 101, 103, 104. Anaplus, 110.

Anatolia, [19].

Ancient Costumes, Museum of,

Anemas, Tower of, 38.

ANGORA, 123. H. B. M. Consul; H. S. Shipley, C.M.G.

Hotel: H. Europa, kept by an Austrian.

The excursion to Angora by the Anatolian Rly. takes 2 days. The train runs only during daylight, and stops the night, on the way to and from Angora, at Eskishehr. By applying a few days beforehand to the Manager of the Anatolian Rly., a saloon carriage with sleeping accommodation and kitchen can be secured. Those who do not wish to go to the expense of this arrangement are recommended to take provisions with them. The excursion can be prolonged to Kutaya (Cotyaeum) and (Iconium). It is also possible to proceed to Smyrna through a very interesting country. ANTIGONE, 116.

ANTI-LEBANON, MOUNT, [20]. Antiquities, Museum of, 69, 66. Antirobithos, 117. ANTI TAURUS MOUNTAINS, [19]. APSUS RIVER, [19]. Aqueducts, 102, 103. ARABIA, [19], [20]. Arab Jami', 16, 18. ARAPLL 119. ARARAT, MOUNT, [19]. Arcadius, Baths of, 65. Arcadius, Column of, 43, 23. Arcadius, Forum of, 25, 43. ARGANTHONIUS, MOUNT, 119, 124. ARGÆUS, MOUNT, [19]. Argonauts, The, 105, 92, 96. ARMENIA, [2]. Armenian Cemetery, 19, 88. Armenian Church, 53, 11. Armenian Hospital, 34, 90. Armoury, 66. ARMUDLI, 124. Army, [24]. Army Medical School, 82. ARNAÛT KEUI, 108, 91, 92, 96, 104. Arsenal, 20. Art, 85. ARTAKI, 138. Artillery Barracks, 81, 19. Artillery School, 82. Art School, 86, 66, 81. ASIA MINOR, [1], [2]. ASIATIC TURKEY, [19]. ASCANIUS RIVER, 136. Aspar, Cistern of, 76, 25, 56. At Bazár, 52. At Bazaru, 79. ATHOS, MOUNT, 144. Atik Ali Pasha Mosque, 64, 4, 18. At-Meidan, 39, 61. Augustéon Forum, 24. Austro-Hungarian School, 82. Avret Bazâr, 25, 43. AVRET TASH. 43, 23. Axius River, [19]. Aya Kapu, 27, 57. Aya Sofia Jamisi, 44. AYAS AGHA, 90. Ayazma Kapusi, 27. Ayazma Mosque, 111, 17. Azab Kapu, 14, 16, 20. Azab Kapu Fountain, 78. Azab Kapu Keuprisi, 14. Azab Kapu Mosque, 18. Azani, 123. Azov. Sea of, 14.

B.

Bûb-i-Ali, The, 80. Bâb-i-Fetvah, 61. Bâb-i-Humayûn Gate, 43, 66, 69, 77. Bûb-i-S'âdet, 67. Baghcheh Kapusi, 26. BAGHCHEH KEUI, 101, 75, 78, 90, 100, 102, 103. Baghdad Kiosk, 69, 4, 17. BAGHLARBASHI, 113. BAGHLI, 131. BAHIR, 140. Bairam Festival, 12, 95. Balaban Aga Mesjid, 52. BALABAN DEREH. 119, 121. BALAT, 14, 18, 25, 58. Balat Kapusi, 28. BALKAN MOUNTAINS, [19]. BAL-KIZ, 187. BALTA LIIMÂN, 98, 91. Baluk Bazár, 18. Baluk Bazár Kapusi, 26 Baluk Khâneh Kapusi, 30. BALUKLI, 53, 11, 12, 25, 34. BARCA, [20]. Barracks, 81. Вазн Снезнмен, 127. Bash Hawuz, 103, 102. Bash-keui Viaduct, 122. Rasilica Cistern. 76. Ватак. 148. Raths. 86. Bayezid II., Mosque of, 63, 4, Bayezid II., Turbeh of, 64. Bazárs, 78, 12.

BAZIAS, [3].

Restaurant, with rooms, at Station.

Bebek, 96, 90, 98.

Behram, 149.

Beikos Bay, 108.

Beikos, Valace of, 108.

Bektash Pervishes, 97.

BELGRAD, [3], [4].

British Consul: Hon. W. G. Thesiger.
U. S. Consul: A. Campbell, Esq.
Hotels: Grand; de Paris; Crown Prince.
Sights: Museum; Cathedral; University; ruins of Fortress; old Turkish town; Palace.

Belgråd, Aqueduct of, 75.

101, 102,

Belgråd Forest, 2, 18, 90, 99,

BELGRAD VILLAGE, 102, 103, 14, 37, 75, 76, 78, 90. Bends, The, 102, 101.

BERLIN. [2].

Hotels: Grand H. de
Rome; Continental; Kaiserhof; Royal.

BESHIKTASH, 94, 6, 78, 93, 95, 101.

BESHIKTASH Mosque, 94.

BESIK TEPEH, 149.

BEUTÜK CHAMLEJAH TEPEH, 113.

BEUYÜK-DERBEND, 121.
Station: Anatolian Rly.
BEUYÜK İKHLAMÜR DERESI,
94.
BEUYÜK İSKELESI, 111.
BEUYÜK İSMELESI, 111.
BEUYÜK LIMAN, 113, 17.
BEUYÜK LIMAN, 104, 103.
BEY ÜĞHLÜL 18.

BEYLIK AKHUR, 123. Station: Anatolian Rly.

BEYLIK-KEUPRI, 123.
Station: Anatolian Rly.
BEYLERBEY, 110, 17.
Beylerbey Foundain, 35.
BEYLERBEY SERAI, 110.
Beylerbey Palace, 110.
Bezester. Basár, 78, 18.
Bible House, American, 82.

BICHER, 123.
Station: Anatolian Rly.
BIGHA, 138.
BIGHA CHAI RIVER, 138.

BILEJIK, Belocome, 122.

Kaza, and Head Quarters
of Ertoghrul Sanjak.
Station: Anatolian Rly.
Horses to town 24 m. distant.
Population: 10,800.
Hotel: H. de l'Europe,
near the Station.

Post: Imperial Ottoman. Telegraph Office: European and Turkish. Bin Bir Derek Cistern, 76. Binkus, 133. Bit Bazár, 78.

BITHYNIAN MTs., 18, 69.
BITHYNIAN OLYMPUS, 17, 66.
Blachernæ, Gate of, 39, 38.
Blachernæ, Palace of, 37, 2, 29, 38, 54.
BLACK SEA, 2, 7, 14, 75, 89, 91, 99, 100, 104–109.

Bodrum Jami' Cistern, 76. BOGHAZ-HISSARLARI, 141. BOGHAZ KESSEN, 97. Boni Cistern, 76.

Bosdoghan-Kemeri, aqueduct of Valens, 75, 18.

Bosporus, 91-115, [1], [2].

BOSTANJIK, 120. Station: Haidar Pasha .-

Ismid Rly. BOYAJI KEUL 98. Boz Burun, 124, 119, 139.

BOZ-YUK, 122. Nahieh of Sugut.

Station : Anatolian Rly. BRESLAU, [2].

Hotels: Monopole; Goldene Gans; Weisser Adler.

BRINDISI, [4]. H. B. M. Consul: S. G. Cocoto.

Hotels: H. des Indes Orientales; H. de l'Europe (2nd class).

Means of Communication: A. Navigazione Gen. It. (From Trieste) every Wed. to Corfu, Piraus, and Constantinople in 41 days. ii. Every Wed. alternately by Chio and Smyrna, and by Salonika to Constantinople by transhipment at Piræus. B. Aust. - Hung. Lloyd. (From Trieste) every Thur. to Corfu, Piræus, and Constantinople in 41 days. (From Cple.) every Thur. to Trieste.

British Cemetery, 114, 88. British Palace, 99.

BRÜSA, 124-132, [1], [2]. Capital of Vilayet.

Consulate: Acting Vice-Consul, E. Gilbertson, who is also charged with the personal interests of United States citizens.

Tezkerehs: Travellers on leaving Brûsa must apply, through their hotel landlord for a vise from the local authorities (P. 21).

Hotels: H. d'Anatolie, very good and clean; 10-11 fr. per diem, including wine, in winter and summer; 12.15 ir. in May and September. H. Bruckner, H. Danube. and H. Meleksetian, are second rate; 5-10 fr. per diem. At Chekirgeh, H. Vasilaki and H. d'Europe are good;

111 fr. per diem, bath in-cluded. Private baths, 2 fr. attendance, 1 fr.

Lodgings: Madame Parma, and others, 2-4 fr. per diem.

Houses: £20 to £40 per annum.

Railway: Trains twice a day to and from Mudania.
Fares, 1st, P. 261; 2nd, P. 194; luggage, P. 1 for every 10 kilos. (22 lbs.).

Return Tickets from Constantinople to Brûsa available for 10 days; 1st, P.

106; 2nd, P. 85.

Conveyances: Horses, P. 50 per diem ; P. 25 half-day. Carriages, public, P. 10 an hour, P. 60 per diem; to the Baths, P. 5; private carriages, P. 20 an hour, P. 40 half, and P. 80 whole day. Carriage from Brusa to Mudania, 4 mejidieh, and driver, † mejid. Donkeys, P. 5 an hour, P. 15 per diem. For a journey in the interior, carriages can be obtained from Pavli Arabaji for 20-30 fr. per diem, and horses for 8 fr. per diem.

Ascent of Olympus: Horse, P. 65; Guide, with horse, P. 50; Zaptieh, P. 25.

N.B. The charges for carriages, horses, &c., are not fixed, and are more or less a matter of bargain.

Post Office: Ottoman Post Imperial European and Turkish Telegraph Office.

Dragomans: Travellers generally bring guides from Constantinople; 10 fr. per diem (not including food). There are always men who can act as guides at the hotels.

Bank : Imperial Ottoman Bank.

Chemists: Dalabiras. Zaloni.

Doctors: Dr. Sabaides; Dr. Hilsmann; Dr. Econo-

mides. Khâns: Jeni Ipek; Eski Ipek; Mahmûd Pasha; Pirinsh.

Restaurants : Au Sapin : Bruckner.

Silk Factories : L. Brotte ; L. Gamet fils; Poirier; Sarûn Pasha at Kaya Bashi; Yolgetshin near the Bazâr; Ulu Yol at Set Bashi.

Merchants: Morukoglu for Brûsasilk stuffs. Aynaly for antiquities.

Theatre: Plays in Turkish by an Armenian company Open occasionally.

Brûsa, Baths of, 130. Brûsa, Mosques of, 127, 129. Brûsa Orphanage, 129. Brûsa, Türbehs of, 129.

BUCHAREST, [3], [4].
Consulate: Vice-Consul,
H. Browne. United States: Vice-Consul-General, W. G. Boxshall,

Hotels: Grand Hotel du Roulevard; G. H. Continental; G. H. Bristol.

Sights: University, with Museum and Picture Gallery; Royal Palace; University.

Bucoleon Palace, 64.

BUDA-PEST, [3].

Consulate: Consul-General, F. W. Stronge, Esq. United States: Con-sul, F. D. Chester.

Hotels : Hungaria ; Königin von England; Royal.

Sights: National Mueeum ; Art Industrial Museum ; University ; Parliament House; Upper town of Buda; Matthias Kirche. See H.Bk. to S. Germany and Austria.

Bûdrûm Jami', 51. BÜLBÜL DERESI, 112.

Bûlgurlû, 113, 5, 11, 17, 111, Bull, Forum of the, 25.

BUNAR BASHI, 127. Bûnarbashi, 144, 148. Burgas, 102, [6]. Burgaz, 140. Burgaz Sû River, 140.

Burnt Column, 42, 2, 18, 23, 64, 65.

BUYUKDEREH, 100, 6, 75, 89, 90, 101, 102, 103, 106, 107

Hotels : H. Bellevue, on the hill, fine view, and good cooking; H. Lapierre, near the head of the bay; H. zur Platane; H. des Ambassadeurs and H. de l'Univers on the quay, 12-16 fr. per diem. Carriages, horses, kaiks,

and boats for hire. Lodgings by agreement.

Telegraph Station. Communication with Con-

stantinople and Bosporus ports several times daily, by the steamers of the Shirket. i-Hairieh Co.

Carriage-road to Pera about 14 hrs. drive.

n 2

BUYUKDEREH, Bay of, 100, 91, 107.
BUZZA, [2].
Byzantine Churches, 43-58.
BYZANTUM, 22, 1, 2, 65.

C.
Cassius Asclepiodotus, Obelisk

Cemetery, British, 114, 88, 11,

of, 136.

CAPPADOCIA, [2].

Cemeteries, 87.

17.

Carian Portico, 29.

Caterga limanis, 31.

Cemetery of Eyûb, 17.

Cemetery, Jewish, 21, 17, 88. Cemetery of Pera. 11. Cemetery, Old Armenian, 19. Cemetery of Skutari, 113. CHAI, 123. Station: Anatolian Rly. CHALCEDON, 114, 1. CHALKE. 24. Chamlejah, Spring of, 113. CHÂM-LIMÂN, 116. CHAMLI DEREH, 140. CHANAKLI BOGHAZ GORGE, 138. CHANAK KALESI, 141, 139. CHARDAK, 140, 139. CHARK SU RIVER, 121. Charshi, The, 78. Chatal Cheshmeh Jami', 136. Chatalja, Lines of, 91. Chatladi Kapusi, 31. CHAUSH, 138. CHAÛSHLAR, 133. Снеківсен, 130, 125. (Hooped €henberli Tash Column), 42. CHENGEL KEUI, 110. Cheragan Palace, 95, 4, 94.

Cheshmeh, The, T7.
CHIBÜKLI, 108, 109.
CHICHLI, 94, 95, 9, 17, 88, 89.
CHINAR DEREH, 138.
Chinili Jami', 113.
Chinili Kiosk, 69, 4, 17.
CHIPLAK, 148.
Choiridocastron, Fortress of, 140.
Chora, Church of the, 54, 36.
Christ, Monastery of, 117.
CHEYSOPOLIS, 32.
Chukur Boston, The, 76
CHUKUR CHESHMEH, 76.
Chukur Hammami, The, 87.

CHUKUR-HISSAR, 122.
Station: Anatolian Rly.
CILICIA, [2].
Cistern Boni, 76.
Cisterns of Constantinople,
75-77.
Civil Employés' School, 81.
Claudius Gothicus, Column of,
42, 1, 17, 69.
COLCHIS, 92, 96, 106.
Cold Cistern, The, 76.
Cold Spring, Gate of the, 66.
Colossus, The, 2.
Columns, 39, 42.

Columns, Cistern of 1001: 76, 11. Commerce, [25]. Conferences, Kiosk of the, 96. Constantine, Aqueduct of, 76 Constantine, Baths of, 87. Constantine, Column of, 42,

Constantine, Forum of, 24, 64.

CONSTANTINOPLE, [1], 1-

Arrival: By sea. Passengers by the French and Roumanian Lines alongside the Galata Quay. Quay due, 1.15 fr., which is son etimes included in the steamboat fare. As a steamer of any of the other lines approaches her moorings she is surrounded by a fleet of boats and kaiks: and, directly the Quarantine officials allow communica. tion with the shore, she is boarded by a crowd of Hotel dragomans and boatmen, all clamorous for employment. The principal hotels send dragomans to await the arrival of the steamers; they carry hotel cards, and have the names of their hotels on their caps and generally on The traveller their boats. should look sharply after his small hand-packages until he has handed them over to the dragoman of the hotel he has selected; he may then trust all the arrangements for landing to the dragoman, and pay him on arrival at the hotel. If there be no hotel dragoman the traveller should pick out the most respectable looking of those on the ship, tell him the hotel he wishes to go to, and pay him nothing until all the baggage has been safely delivered. Upon landing, passengers go, as a rule, to the Galata Custom House, near the landing-place of the Messageries Maritimes, where passports have to be shown and baggage is Passports may examined. be retained by the police, and sent later on to the Consulate of the country to which the travellers belong, and there they remain until the owners send for A bakhshish of them. 1-2 francs will usually smooth the way through the Custom House, but sometimes searchers are troublesome, and seize books and printed matter for reference to the censor (see Custom House, p. [6]). After passing the Custom House the luggage is placed on the backs of porters (hammal), and the traveller walks or drives to his hotel; if it is his first visit he had better walk and keep with the porters carrying his baggage.

The cost of disembarkation depends partly on the amount of baggage, and partly on the rank of the traveller, and the class of hotel to which he is going; it varies from 5-10 fr. a head, for boat, dragoman, porters, and bakhshish. The ordinary charges are:—Boat from ship to shore, 2 fr. a head, an extra payment is expected when there is much luggage; carriage Custom House to hotel, 2 fr. (P. 19); porter, 1-2 fr. (P. 5-10), according to weight.

N.B. Do not be in a hurry to land; and do not pay the dragoman until all baggage is safely deposited at the botel.

2 By land. Dragomans

or representatives of the principal hotels await travellers arriving by train. The dragoman of the hotel selected will engage carriage and porters for transport to the hotel. Carriage from Station to Hotel (including bridge toli), 5 fr. (P. 25);

porter, 2 fr. (P. 10). Departure: The formalit es on departure are almost the same, in reverse order, as those on arrival. It is well to allow plenty of time in case of the occurrence of

any contretemps.

Custom House at Galata, near the Outer Bridge, and at the Agency of the Messageries Maritimes. Rifles, revolvers, foreign cigars, and tobacco are prohibited. Books, newspapers, and all printed matter are submitted to the censor; if not returne | w.thin a day, application should be made for them through the Consulate. Books such as the 'Handbook ' and the ' Continental Bradshaw' have, on occasion, been seized. A present of one or two francs to the inspector usually simplifies matters.

Guides and Couriers: An International Couriers' Club has recently been formed to supply information and assistance to travellers. Director: Mr. F. de Paruta, 18, Rue Cabris-tan, Tépé-Bashi, Pera.

HOTELS: The principal hotels—indeed all those frequented by European travellers - are in Pera, and in or near the Grande Rue. The situation is high and good; and nearly every part of the city can be visited from it by carriage. The terms are from 14-20 francs a day according to the room occupied; they include board, lodging, and attendance, but exclude wine and extras. No reduction is made for travellers who do not take their meals in the hotels. Those who require good accommodation at the best hotels during the seasons, April to June, and October to November, should telegraph for rooms. During the slack seasons, July to September, and December to

March, arrangements can generally be made to live en pension at the hotels on Travellers reduced terms. should inspect their rooms. and ascertain terms before finally engaging them. In the best hotels the servants are men, generally Greeks, who expect a pourboire when the traveller leaves. Washing is charged from 3-4 francs a dozen; for articles requiring care, it is some imes advisable to employ one of the blanchisseuses in the city.

Pera Palace H., 11-30

H. de Londres, a new building, well situated in the Petits Champs, 12-25 francs a day.

H. Royal et d'Angleterre, opposite the H. de Londres, and a ijoining the British Embassy Gardens-fine view over Golden Horn, &c.

H. Byzance, adjoining the H. de Londres.

These three hote's are under one management, and are recommended. They face the Municipal Gardens as does also the

H. Bristol, good position in the Peti's Champs, 12-23

Khedévial Palace H., Grand Rue de Pera, 12-20 francs. Grand Hotel (H. de Luxembourg), 128, Ge. Rue de P., a large and wellmanaged hotel, kept by a Frenchman. 15-20 francs a day. Grand H. Français et Continental, 47, Boulevard des Petits-Champs. 16-20 francs a day. H. Bellevue, 27, Boulevard des Petits-Champs. H. Impérial, 45, R. Asmail Meslid. Austro-Hungarian proprietor. H. and Pension Kröcker, Rue Kabristan; 8-13 francs. H. Kittrey, 2, R. Dervish. Proprietor and management German. Much used by H. de la Cham-Germans. bre de Commerce, 7, R. Omar. A family private hotel, kept by Mrs. Shelton. H. de Pesth, 455, Ge. Rue de P. Same Proprietor as Hôtel Impérial. Frequented by commercial travellers. H. de la Paix, 429, Ge. Rue de P. 10-12 francs a day. H. de la Grande-Bretagne, R. Vénédik. 10-12 francs a day,

The above Hotels are recommended in the order in which they are placed. The smaller hotels and boardinghouses in Galata and Stambûl cannot be recommended.

For Hotels in the neighbourhood of Constantinople, see Therapia, Buyukdereh, Prinkipo, &c. &c.

Lodgings: Travellers who intend to make a long stay sometimes take furnished lodgings, and have their meals at clubs, hotels, or restaurants. All the furnished lodgings are bad, and very few respectable. The sanitary arrangements and the attendance ar- wretched. The average charge is £1 per week for two rooms. There are a few respectable houses in which lodgers are taken, and information as to these should be obtained through a resident or some member of the Consular Staff.

Houses: The rent of an unfurnished house of 9 or 10 rooms in Pera is from £80 to £125. There are few good houses, and these command a high rent. Rents on the Bosporus are determined by situation and accident. In Therapia and Buyukdereh rents fluctuate 100 per cent, according to the demand of the season.

Servants are engaged by the month, and should be rocured through residents. The stranger should be cautious not to engage them without a proper recommen-dation. Cooks or grooms dation. receive from 30s, to 40s, per month in Constantinople, and from 40s. to 50s. per month for travelling. The cooks are generally Greeks or Armenians; the best grooms are Turks.

Conveyances: N.B.—In paying bridge-tolls, tram, boat, and railway fares, the Mejidîeh is worth P. 19 (silver); in paying horse and carriage hire it is worth P. 20 (silver).

Horses (At, Begir, Hai-van) stand for hire at the hotels, at both ends of the outer bridge, at the Stambûl end of the inner bridge, at the landings of Topkh**â**neh, Dolmabaghcheh, Baghcheh Kapusi, and near the outer doors of some of

the principal mosques. Riding is a convenient way of getting about the narrow. dirty, and sometimes steep streets; but the street hacks are being gradually superseded by carriages. In the city the ilder is generally accompanied by a lad, suruji, who runs after the horse and holds it when the rider dismounts; the lad expects a small "tip." Note : - Start, haide ; quick, chapuk; slow, yavásh; stop, dur; make way, destûr or Vardeh. Approximate prices: P. 3 to 5 for a "course"; P. 5 to 10 per hour. For long excursions it is usual to get a better class of horse from a livery stable through an hotelkeeper or dragoman. The charges are for half a day, P. 40 to 50; for a day, P. 60 to 80. As there is no fixed tarif it is well to make a bargain beforehand. Bridgetoll, P. 14.

Carriages (Araba): Good two-horsed carriages, open and closed, stand for hire in Pera, at Taksim, the Grand Hotel, Galata Serai, and at the head of the Pera-Ga-

lata rly.

In Galata, near the inner bridge, and near the foot of the Pera-Galata rly.; at Top-khâneh, Dolmabûghcheh, and Beshiktash.

And in Stambûl, at the end of the outer bridge, near St. Sophia, near the Mosque of Sultan Bayezid, at Ak Serai, and at the Rail-The followway Station. ing is the tarif authorised by the Municipality, but usage alone fixes the rates, and it is well to make a bargain beforehand. For a "short course," not exceed-ing 20 min., P. 5, after sunset, P. 24-5 extra; for a "long course," not exceeding 40 min., P. 10, after sunset, P. 5-10 extra; per hour. P. 15 for the first hour, and P. 10 for each subsequent hour; for a day, F. 80. Hirers pay the bridge-tolls, P. 5-6. Complaints should be addressed to the Municipality. Superior carriages may be obtained from livery stables at P. 50-50 the half day, and P. 100-110 the day; driver, P. 10-20 extra.

Sedan Chairs are much

used in winter for going to dinner parties, &c., P. 20, including return.

Tramways (Tramweh): There are three lines, one in Stambûl, and two in Pera and Galata. (1.) From the Stambûl end of the outer bridge to the Serai, S. Sophia, Hippodrome, Burnt Column, Mosque of Sultan Bayezid, Luleli Jami', and Ak Serai, where the line divides into two branchesone proceeding to Top Kapusi in the Land Walls, the other, parallel to the shores of the Sea of Marmara, through the Vianga Bostan, and Psamatia Quarters, to the close vicinity of Yedi Kuleh (the Seven Towers). Passengers to Yedi Kuleh dismount before reaching the Ak Serai fountain, and change cars by walking from A to B (see map). (2.) From Azab Kapu, at the Galata end of the inner bridge, along the Grande Rue of Galata and Topkhâneh, to Funduklu, Dolmabâghcheh, Beshiktash, and Orta-keui on the Bosporus. (3.) From the foot of "Step Street," Galata, near the outer bridge, to the Petits Champs, Galata Serai, Grand Hotel, Taksim, Pankaldi, and Chichli. The carriages (1st and 2nd class) are divided into two compartments, one of which is reserved for ladies. Fares. P. 1-21, according to distance. From Galata to Orta-keui, P. 14; Galata to Chichli, P. 24; Bridge to Yedi Kuleh, P. 21.

The Underground, OT Funicular Railway, between Pera and Galata runs through a tunnel from a station near the Mosque of the "Dancing" Dervishes to a station near the outer bridge. Trains run from each end every 3 min.; time 14 min. Fares, 1st class, P. 4; 2nd. P. 1. Tickets at the booking office.

Railways: (1.) Oriental Company. Station in Stambûl at Širkeji Iskelesi, two trains daily to and from Waggon - lit Adrianople. trains with dining saloon leave every day for Vienna and l'aris. Several local trains daily to Kûm-Kapu, Yeni-Kapu, Daûd Pasha. Psamatia, Yedi Kuleh, Ma-kri Keui, San Stefano, and Kuchuk Chekmejeh (the first five within the walls). Time tables (European timé) in the daily papers, and in an Indicateur (P. 1) to be optained at the stations. (2.) Asiatic line. Haidar Pasha to Ismid, Eski-shehr, Angora (see p. 120), Kutaya, and Konia; two trains daily to and from Ismid, and one train to and from Eski-shehr. Travellers proceeding to Angora or Konia, or beyond Eski-shehr, pass the One night at Eski-shehr. train daily between Eskishehr and Angora, and between Eski-shehr. Kutava. and Konia, both ways. Fares .- From Constantinople to Ismid, 1st, P. 36.20; 2nd, 22.30;—to Eski-shehr, 1st, P 186.10; 2nd,101.10; to Angora, 1st, P. 364.10; 2nd, 233.10; -to Konia, 1st. P. 479.10; 2nd, 231.20. Several local trains daily to Kizil Toprak, Erenkeui, Maltepeh, Kartal, and There is also a Pendik. line to Fanarbranch baghcheh, on which frequent trains run on Sundays and Steamers (P. holydays. 1-11) run, in connection with the trains, from the Galata end of the outer bridge to Haidar Pasha. Time tables (Turkish time) in the daily papers.

Boats, manned by Greeks or Italians, can be obtained at the principal landing-places. There is no tarif; the usual rate to or from a ship is P. 10; or if there are several passengers, P. 5 For excursions on each. the Bosporus, or along the sea walls of Stambûl, it is well to make an arrangement with the boatmen be-The boatfore starting. men patronised by large hotels charge 2 fr., or its equivalent in plastres. for landing or embarking each passenger with his

luggage. Kaiks are always to be found at the landing-stages. There is no tarif; usage alone fixes the rates, which vary with the number of oars. The ordinary rates for a kalk with one pair of oars are: P. 3 to cross the Golden Horn; P. 5 to go on board a ship; P. 10 if the kaik waits and brings its fare back. When engaged for the day, or for an excursion on the Bosporus, or Golden Horn, a bargain should be made with the boatman, kaikiji, before starting. The kaikijis are Greek or Turks, of whom many come from the inland towns of Asia Minor. Ladies who are nervous should not enter kaiks.

Steamers: I. Local. The Bosporus and Skutari. The steam navigation of the Bosporus is a monopoly in the hands of the Shirket-i-Hairieh Company, which has a fleet of about 35 steamers—many of them large, comfortable, and fast boats. These steamers start from a landing-stage near the Stambûl end of the outer bridge, and make frequent voyages each way daily between the bridge and the villages on the Bosporus. Steamers plying along the European shore carry a green flag at the masthead; those along the Asiatic shore a red flag; and those following a zigzag course from shore to shore carry a green and red flag. The names of the stations at which each steamer stops are written in Latin and Turkish characters, on a board placed on the bridge; European stations in black. Asiatic in red. The stations on the European side are: Kabatash, Beshiktash, Ortakeui, Kuru Cheshmeh, Arnaut-keui, Bebek, Rumili Hissar, Boyaji-keui, Emir-ghian, Stenia, Yeni-keui, Therapia, Kirech Burnu, Buyukdereb, Mezar Burnu. Yeni Mahalle, and Rumili Kavak. On the Asiatic side: Skutari, Kuzgunjik, Beylerbey, Chengel Keui, Vani-keui, Kanlijeh, Rifat Pasha, Pashabaghcheh, Beikos, and Anadoli Kavak, All steamers plying on the European side go to Yeni Mahalleh, and one at least each day to Rumili Kavak; the steamers on the Asiatic side run to Beikos and thence to The-Buyukdereh, and rapia, Anadoli Kavak.

The steamers sail by Turkish time, and the time

tables, which are published in the leading papers, are therefore frequently altered. The first steamer leaves each end in the summer season about 6 A.M., Frank time, and in winter shortly after sunrise. The fares vary according to the distance; from the bridge to Rumili Kavak is P.54; stern and upper deck are 1st class, meuki; fore deck is 2nd class. Tickets are taken at the landing-place before embarking.

N.B.—The voyage from the bridge to Buyukdereh takes from 14 to 2 hrs., so that the tour of the Bosporus can be made in half a day. but it is better to allow a whole day, and several days may be pleasantly passed at Therapia or Buyukdereh. A good position should be secured, on the upper deck for the view. The time tables should be consulted before starting, as the steamers do not always stop at every station. Wraps should be taken in April and May.

To Skutari, in addition to the steamers running up the Asiatic side, there is a direct line, boats at least once an hour, from a landing-stage near the centre of the outer bridge. There is also atkeam ferry that runssever al times a day from Sirkeji Iskelesi (S.), and Kabatash to Skutari with carriages, borses goods &c.

horses, goods, &c.
(2.) The Golden Horn Company run small steamers up the Golden Horn, every 15 min., from the Galata end of the Outer Bridge to Eyûb; and during the spring to Kara-agatch near the Sweet Waters of Europe. The steamers stop at Yemish Iskelesi, Jub-Ali, Aya Kapu, Phanar. Palat, Tersane, Phanar, Palat, Tersâne, Haskeui, Aivan Serai, Kaliji Oghlu, Defterdar Iskelesi, and Eynb. Fares, from station to station, P. 4; for each additional station, P 1. Time, from the bridge to Eyûb, 1 hr.

(3.) The steamers of the Muhsüse Company run from the Galata end of the Outer Bridge:—a. Several times daily to Princes' Islands, stopping at Kadi Keui, Proti, Antigone, Khalki,

Prinkipo, Maltepell, Kartal and Pendik. The three last places, on the coast of Asia Minor, can be more easily reached by the Haidar Pasha-Ismid Railway. Fares, to Prinkipo, 1st, P. 4, 2nd, P. 2‡; Pendik, 1st, P. 5, 2nd, P. 3‡. Time, to Prinkipo, 2 lirs. b. To Haidar Pasha and Kadi Keui several times daily. Fares, 1st, P. 1‡, 2nd, P. 1. c. To Skutari every half hour, P. 1‡ and P. ‡.

N.B.—For hours of sailing consult the *time tables* Turkish time, in the newspapers.

II. Mediterranean and Coasting: - A. Messageries Maritimes. i. Fortn. Fri. for Smyrna, Samos, Piræus, and Marseilles. ii. Fortn. Thurs, for Smyrna, Piræus, Naples, and Marseilles. iii. Fortn. Thurs. for Smyrna, Samos. Rhodes, Beirût (Larnaka, Mersina, Alexandretta, Latakia, Tripoli, Belrût), Jaffa, Port Said, and Alexandria. iv. Fortn. Fri. for Dedeagatch, Kaval-la, Salonika, Syra, Patras, and Marseilles. v. Fortn. Mon. to Samsûn, Kerasund Trebizond, and Batûm. vi. Fortn. Mon. to Odess 1, Novorossisk, and Batûm.

B. Austro - Hungarian Lloyd. i. Every Sat. to Piræus, Patras, Corfu, Brindisi, and Trieste. it. Every Sat. to Burgas and Constanza. iii. Every Thur. to Odessa. iv. Every Thur. to Constanza, Solina, Tultja, Galatz, and Braila (summer only). v. Every Sat. to Ineboli, Samsûn, Kerasund, Trebizond, Rizeh, and Batûm. vi. Fortn. Sun. to Mytilene, Smyrua, Rhodes, Mersina, Alexan-dretta, Latakia, Tripoli, dretta, Latakia, Tripoli, Beirüt, Haifa, Jaffa, and vii. Fortn. Sat. to Egypt. Gallipoli, Dedeagatch, Porto Lagos, Kavalla, Salonika, Yolo, Piraus, Candia, Retymo, Canea, Zante, Argostoli, Corfu, Valona, Fiume, and Trieste. viii. Fortn. Sat. as in vii. to Salonika, and thence to Smyrna. Cheshmeh, Candia, Retimo, Canea, Ionian Islands, and rieste. ix. Fort Mon. to Gallipoli, Mytilene, Samos, Chio, Smyrna, Syra, Piræus,

Calamata, Patras, Corfu, Fiume, and Trieste.

C. Navigazione Generale Italiana. i. Every Wed. to Pi æus, Corfu, Brindisi, Bari. Ancona, Venice, and Trieste. ii. Every Mond. alternately to Smyrna, Chio, Piræus, Canea, Sicilian ports, Naples, Leghorn, and Genoa. iii. And to Salo-nika, Piræus, and same ports. iv. Every Thurs, to Burgas and Odessa. v. Every Sun. to Constanza, Sulina, Galatz, and Braila vi. Fortn. Tues. to Ineboli, Samsûn, Kerasund, Trebizond, and Batôm. vii. Fortn. Tues. to Smyrna, Messina, and Genoa.

D. Russian Company. i. Every Tues. and Frl. to Odessa. ii. Every Wed. to Sevastopol. iii. Every Frl. to Ineboli, Sinope. Samsûn, Ordu, Kerusund. Trebizond, and Batûm. iv. Every Wed. to Smyrna, Piræus, and Alexandria. v. Fortn. Wed. to Burgas, Varna, and Odessa. vi. Fortn. Sat. to Smyrna, Chio, Tripoli, Beirut, Jaffa, Port Said, and

Alexandria.

E. Roumanian Steamboat Company. i. Every Tues, and Sat. to Constanza (Kustenjeh). ii. Fortn. Mon. to Salonika. iii. Fortn. Sat. to Piræus.

F. Fraissinet et Cie. i. Fortn. Tues. to Dedeagatch, Salonika, Volo, Pireus, Naples, Genoa, and Marseilles. ii. Fortn. Tues. to Rodosto, Mytllene, Smyrna, Syra, Genoa, and Marseilles. iii. Every Fri. to Sulina, Galatz, and Braila.

G. Egyptian Mail Stemers (Khedivial M. S. Co.). Every Tues. to Mytilene, Smyrna, Piræus, and Alex-

andria.

H. Panhellenic Company.
i. Every Mon. to Samsûn,
Kerasuud, Trebizond, and
Batûm. ii. Every Wed. to
Mytllene, Smyrna, Chio,
Piræus, and Trieste.

Piræus, and Trieste.

1. N. Paquet et Cie.
i. Once a fortnight to
Marseilles. ii. Once a fortnight to Samsûn, Trebizond,
Batûm, and Novorossisk.

J. Courtji et Cie i. Every Tues. to Gallipoli, Mytilene, Smyrna, Chio, Andros, Tinos, Syra, Canea, Retimo, and Candia. ii. Every Wed. to Gallipoli, Mt. Athos (Fortn.), Salonika, and Volo. iii. Every Thurs. to Incboli, Sinope, Samsin, Ordu, Kerasund, and Trebizond. iv. Every Sat. to Burgas, Varna, Sulina, Tultia Galatz. and Braila.

Tultja, Galatz, and Braila. K. Mahsuse Company. i. Fortn. Wed. Gallipoli, Mytilene, Smyrna, Chio, Rhodes, Adalia, Selefkeh, Mer-ina, Alexandretta, Tripoli, Beirût. Saida, and Jaffa. ii. Every Tues. alternately to Gallipoli, Mytilene, Smyrna, Chio, Syra, Candia, Retimo, Canea, Derni, Benghazi, Tripoli, and Malta. iii. And as in ii. to Syra, Canea Retimo, and Candia. iv. Every Fri. alternately to Gallipoli, Dedeagatch, Porto Lagos, Kavalla, and Salonika. v. And to Gallipoli, Lemnos, and Salonika. vi. Fortn. Wed. to Gallipoli, Tenedos, Melivo, Edremid, Aivali, Mytilene, Dıkili. Sniyrna, Cheshmeh, and Chio. vii. Every Thurs. to Eregli, Ineboli, Sinope, Samsûn, Unieh, Ordu, Kerasund, Tireboli, Trebizond, and Rizelt. viii. Every Tues., Thurs., and Sat. to Yalova, Darija, Karamursal, Eregli, Gonja, Kadikli, Deirmendereh, Seyban, and Ismid. ix. Every Wed. and Sat. to Perama and Panderma. x. Every Tues., Fri., and Sun. to Mudania and Geumlek. xi. Every Mon. and Thurs. to Kara Bogha, Rodesto, Ganos, Khoja, Merefte, and Sharkeuj. xii. Every Thus. and Mon. to Merefte as in xi., and thence to Kutali. Marmara Pasha Liman, and Erdek. xiii. Every Tues. and Sat. to Epivatos, Silivri, Eregli, and Rodosto. xiv. Every Wed. to Eregli and Bartin.

L. Dutch Company. Twice a month to Smyrna, Salonika, Piræus, Malta (occasionally), and Amsterdam.

M. German Levant S. S. Co. i. Once a month to Burgas, Varna, and Odesea. ii. Once a month to Smyrna, Piraus, Malta, and Hamburg. iii. Twice a month to Constanza, Galatz, and Braila. iv. Twice a month to Salonika, Antwerp, and to Salonika, Antwerp, and to Odessa and Patán. vi.

Once a month to Piræus, Newcastle, and Hamburg.

N.B.—The days of salling and precise routes of all steamers are liable to be changed; the latest information should be obtained at the Offices of the Compunies or at Cook's Office.

All steamers stop at the Dardanelles (Chanak) approaching and leaving Con-

stautinople.

Embasses: British; in Pera in winter, Therapia in summer. Ambassador, The Rt. Hon. Sir Nicholas O'Comor, G.C.B., G.C.M.G., etc.; 1st Secretary, C. Alban Young, Esq. Mil. Attaché, Lieut. - Col. H. C. Surtes, C.B., D.S.O.

United States; in Pera, Minister, Hon. John G. A.

Leishman.

Austria, France, Germany, Italy, Pers'a, and Russia have embassies; Belgium, Greece, Holland, Roumania, Servin, Spain, Sweden, and Norway have Legaticns at Constantinople.

Consulates: Eritiah; in Galata. Judge, R. B. P. Cator, Esq.; Consul-Gen., H. C. A. Eyres, Esq. Attached to the Consulate are a Supreme Court, Prison, and Seaman's Hospital. United States; in Pera, Rue Kabristan; Consul-General, C. M. Dickinson, Esq.

Passports, Texkerehs: Passports are necessary, and, before leaving Constantinople by steamer for a foreign country, must be vised and afterwards shown at the Custom-house and to the Turkish police.

The fees for a visé are :-British Consulate . 2s. 0d. American ,, Gold P. 25 German 16.25 ,, •• Russian 10. ,, ,, Belgium 5 frs. ** Bulgarian •• French •• ,, Greek ,, ,, Italian Roumanian ,,

Travellers leaving for the interior of Turkey must procure a Fol Teskereh, or travelling pass ort. To obtain this the traveller must present his passport, personally or by deputy, at the (onsulate. The Teskereh, order is then

delivered on payment of a fee of 2s.; on presentation of this order at the Tezkereh Office, in the Ministry of Police (S.), or at the Custom House (G.), the Tezkereh is delivered without further question for a small fee. (Tezkereh, gold P. 2.) The dragoman of the hotel may be entrusted with these simple formalities. The Yol Tezkereh must be vise in each

Vilayet (p. [6]). Churches: (Church England. British Embassy Chapel in Pera, or in Therapia (S. Mary's Church) during the summer months, when the chapel in Pera is Holy Comm. 1st closed. Sun. in month after morning service; 2nd, 3rd, and 4th Sun. 8.30 A.M.; services, 10.30 A.M. and 5 P.M. Rev. H. K. Anketell. P.M. -Christ Church (Memorial Church) in Pera; Holy Comm. 1st and 3rd Sun. in month 8.30 A.M.; 2nd and 4th at noon. Festiand 4th at noon. vals 8.30 A.M.; Greater Festivals 8.30 A.M. and noon; services 11 A.M. Sun. and Fri., all Holy Days, Wed. in Lent, and every day in Holy Week. Rev. T. Dowling, M.A.—All Saints, Kadi Keui. Rev. F. K. Whitehouse, M.A. - Evan-Church. gelical UnionChapel of Dutch Legation in Pera; services in English every Sun. 11 A.M. and 4 P.M. Rev. F. W. Anderson. Established Church of Scotland in Haskeui: service Sun. 11 A.M. Rev. D. Millar Union Kay.—Evangelical Church in Bebek. Service at Robert College, Kumili Hissar, at 10.45 A.M., by the Professors; and at the American College for Girls, Skutari, at 11 A.M .- Lutheran Church .- German Embassy Chapel in Iera, Rue Ainali Cheshmeh. - Loman Catholic Church. - Cathedral Ch. of S. Esprit, 107, Grande Rue de Pankaldi; Ch. of S. Antoine, 377, Grande Rue,

Grande Rue, Fera.

Banks: The Imperial
Ottoman Bank, Rue Voivoda (G.); branch, Grande
Rue (P.), opposite Galata
Seral, gives letters of credit,
payable in the principal

Pera : Ch. of S. Marie, 429,

towns, and has agencies or sub-agencies at Adalia. Aidin, Denizli. Adana. Konia, Manisa, Mûghla, Nazli, Sivas, and Smyrna, in A. Minor; and at Lar-naca, Limassol, and Nicosia, in Cyprus. Crédit Lyonnais, near the Outer Bridge (G.); Société Uttoman de Change et de Valeurs, R. (G.); Voïvoda Crédit Genérale Ottoman, R. Voivoda (G.); Azarian Bros., 22, Pershenbe Bazár (G.).

Money Changers, Sarrafs. Money changing plays an important part in the daily of Constantinople. Public offices, local steamers, tramways, bridges, &c., give no change; the obligation to provide change is thrown upon the payer or buyer, and he has to purchase it in the market. Sarrais will be found in most of the principal streets of Pera and Galata ready to sell small money. In changing a Mejidîeh about 5 p. c. is lost, and in changing a quarter Mej. another 5 p. c. The rates of exchange, which are constantly fluctuating, are published in the. newspapers and posted in the Clubs; but travellers not initiated in the mysteries of the Turkish money market should get their change through the porter of the hotel, or their dragoman. There is much false money in circulation, and sarrāfs are not always honest; therefore accept no toreign coin, no Turkish coin on which the characters on ob. and rev. are not legible, no copper coin, and not more than P. 5 in metalliks. When large sums are required in silver or metallik, for a journey, recourse should be had to a Bank. Money, see p. [9].

Post Offices: Imperia Chief Office, Stambul, near Yeni Jami'. Branches, Ak Serai (S.); Galata, Rue Voivoda; Pera, 31, Tepe Bashi; Skutari; Beshiklash. Letter-boxes in Pera, Galata, and some of the hotels. Rates. To foreign countries according to the international tariff, an ordinary letter of 15 grammes, or 10z., P. 1. Inland post. To coast towns served by

steamers and railway stations, 10 gr., P. 1; to towns in the interior, 10 gr., P. 2. British P. O. Office, Galata. Letter of 15 gr. or 1 oz., P. 1. Postage on newspapers and books, 4d. (10 paras), for every 2 oz. or 60 grammes. No book must exceed 4 lbs., 1814 grammes. Samples, 20 paras for the first 2 oz., and 10 paras for every succeeding 2 oz. up to 12 oz. Mails are despatched daily for the U. Kinguom, the continent of Europe, and the U.S. of America. Also to Smyrna, Beirût, Cyprus, and Alexandria by every steamer leaving. Correspondence for India, &c., is sent vid Alexandria. British postage stamp will prepay a letter to any part of Europe. Money Postal Orders issued. Parcel Post viâ Liverpool and Marseilles.

Austrian P. O. Office, 3, Rue Mahmoudieh (G.) Branches, 438, Grande Rue (P.) Yeni Kamondo Khán (S.) French P. O. Office, Rue Voivoda (G.) Branches, Passage Orientai (P.); Yeni Kamondo Khán (S.). German P. O. Office, Rue Voivoda (G.); Passage Hazzopulo (P.); Havuzlu Khân (S.) Letter-boxes in P. and at Tunnel Station, (G.) Russian P. O. Office, Kirech Kapu (G.) Branch, Rue Baghcheh Kapu (S.).

The postal arrangements of the above offices can be ascertained by inquiry at the hotels, and are given in the Levant Herald Almanac. There is no postal delivery at Constantinople; letters must be called for at the P. O.'s at which they are expected to arrive. There is no town service; letters for town are sent by mes-

sengers.
Telegraphs: Local Offices,
Pera, 181, Gde. Rue; Galata, Rue Volvda; Stambūl,
23, Rue S'oūk Cheshmeh
(General Office), the Seraskerat, and Yeni Jami'
Kadi Keui; Bebek; Yenikeui; Therapia; Buyukdereh. For every telegram of 20 words between these stations P. 2+
and for every 10 or fraction
of 10 words above 20, balt
the pake is charged in addi-

tion. The charge to Prinkipo, Halki, Haidar Pasha, Pendik, and stations on the line of railway to Ismid is P. 5 for a telegram of 20 words. For rates to the interior of Turkey and to Foreign States, see p. [7]. N.B.—In payments the Mejidit-h is worth P. 19.

British Indian Telegraph Agency, 4. Manukoglu Khan, Galata. Eastern Telegraph Company, 181, Gde. Ruc, Pera.

Dragomans, Ciceroni, or Valets de place, should al-ways be obtained through the landlord of the hotel at which the traveller is stav. ing. If the traveller be not at an hotel, he should ask the Consulate to recommend a man. Greeks and Armenians, most of whom belong to the International Courriers and Guides Office, 18, Boulevard des Petits-Champs (P.), printed tariff, have a monopoly of the hotels; the Jews tout treets. Dragomans in the streets. are indispensable, whether for sight seeing or purchasing, if the traveller do not know the language. From long habit they know all the objects of interest. but they are ignorant of the meaning and importance of what they show, and their explanations are worse than useless. With a smattering of many languages, they know none thoroughly, and, being unable to appreciate Western modes of thought, they often misunderstand what is said to them, and give answers which they think will please their employers, or save themselves trouble. They are often wanting in truth, and have all the defects of servants who, believing themselves to be indispensable, prey on the weakness or good nature of their masters. In making purchases it is well to remember that the dragoman receives a commission on the price paid, and that, though he may pretend to bargain, it is his interest to have as high a price as possible. The Hotel Dragomans charge from 5-10 francs per diem.

Police, Zabtieh or Zaptieh. The Ministry of Police, Zabtieh Nazareti, is in Stambûl, near the Hippodrome, and here are the Chief Police Station (S.) and the office at which travelling tezkerehs are issued. The Prison and Hospital of the Police Force are in the At Meidan. The other chief stations are Galata Serai (P.), with secondary stations at Voivoda, foot of Step Street (G.), Taksim (P.), Haskeui, and Beshiktash; and Skutari, with a secondary station at Kadi Keui. Minor stations, Külluk, are established at several places in the city. The police are all Moslems; gendarmes (Guardhouse Zaptichs) wear a with blue uniform red facings; the police, a black uniform with purple and green facings; the police commissare, a long frock coat and sword with a white cross-belt.

Dervishes: Whirling, or Dancing Dervishes, every Tuesday and Friday, after the midday prayer, at the Tekkeh in the Tunnel Square (P.), and, near Top Kapu, outside the walls (S.). Admission free; a few plastres given to the doorke-per on leaving. Howling Dervishes, every Thursday at Skutari, and every Sunday at Kassim Pasha, after midday prayer. Places are set apart for visitors. Admission free; a few plastres given to the doorkeeper on leaving.

Palaces: The Treasury in the Old Seraglio, Beyler Bey Palace, and Dombagsche Palace, can all be seen on the same day, usually Monday, with permission from the Embassy. Treasury is shown first; afterwards, Imperial bats are provided for visitors according to the number, and they are conducted to the two palaces. Special permission must be obtained through the Emba-sy to visit the Imperial Stables.

Mosques: No special permission is required to visit the mosques; but it is usual to give the caretaker, Kāim, a fee of P. 5–10 per head. Muslems of the better class always wear overshoes, which are removed on

entering a mosque. Europeans who do not adopt this custom must take slippers with them to draw over their boots, or hire them at the mosque door. Moslems never take off their fezzes or turbans, but it is usual for Europeans to remove their hats as a mark of respect. Mosques should not be visited at prayer time or on Fridays. It is advisable to take a dragoman when visiting the mosques. The Kahriyeh Mosque has not been shown since the earthquake in 1894.

Museums: M. of Antiquities, Chinili Kloskin the old Seraglio Gardens (S.). Open 11-4 daily, except Fridays. Admission, P. 5, M. of Ancient Costumes, or of the Janissaries, at S. end of Hippodrome, open daily till dusk. Admission, P. 3. There is a small collection of Greek antiquities in the possession of the Hellenic Literary Society "Syllogus."

Russian Archeological Institute: Collection of Antiquities and MSS.; library. Director, Dr. Cuspensky; Secretary, M. Pharmakousky, 25, Rue Sakiz-agach (P.).

Directory, &c.: Annuaire Oriental du Commerce, 23 fr., gives addresses in Constantinople and the large provincial towns, with other information. Levant Herald Almanac, P. 10, gives postal and telegraph rates, and useful notes on Consultati, Turkish time, &c.

Barristers: Edwin Pears, Esq. (G.); Pedrelli, V., 11, Kévork, Bey Khân (G.).

Baths: Bains du Luzemsourg, 15, R. Sakiz Aghatch (P.), P. 10-15. Turkish Baths, Galata Serai Hammami (P.), Mahmad Pasha Hammami (S.), P. 6-8. Saltwater Baths. The bathing on the Bosporus, at Prinkipo and S. Stefano, is excelent, and it is very good at Ka-ii Keui and Moda Burnu. There are baths at the Outer Bridge and at Sailbazh, but the water is not very clear. N.B.—Money, watches, and articles of value should not be taken to any of the baths.

Bazîr: The best shops in the Stambûl Bazîr areSadoullah & Co., "Fara-way Moses," whose shop is decorated in Turkish style, and who do a large business especially with Americans. Their carpets, which are made for them in Smyrna and in the interior, are beautiful, and their modern embroideries and woven stuffs are very good. They deliver goods free to hngland, and make arrangements with Americans. Sadyk Effendi is best for old embroideries. Hani Osman Bey, Abraham Es-kanazi Elia Antoine, Sulei-man Effendi, and Hajji man Effendi, and Hajji Baba. Mr. George Baker, 500, Grande Rue (P.), has also an excellent selection of modern and old Turkish embroideries, and there is less trouble in bargaining, &c., with him. He makes special arrangements for

shipping goods.
The great bazar was partially destroyed by the earthquake of 1894, and deserted. The business formerly conducted in it was diverted to various parts of Stambûl Galata, and Pera. Most of the curiosity sellers established themselves in streets near the old bazar. Projects for rebuilding the bazar have not yet been carried out.

A small bazâr in aid of the sick and wounded in the Turco-Hellenic War has been opened in a small park just outsile the Sultan's Palace-Yildiz Kiosk (entrance, 20 P.).

British Foreign and Bible Society : Agent, Rev. J. R. Hodgson, Passage

Tunnel (P.).

Birdstuffer: Consoli, 63, R. Kabristan (P.).

Booksellers: Otto Keil to H.I.M. the Sultan. All books on the East; Murray's Handbooks; photographs; water-colours by Preziosi, 457, Gde. Rue (P.); Weisz, books and maps, 483, Gde. Rue (P.); Macgil, 5, Tunnel Passage (P.); Turkish and Persian books in the Stambûl Bazâr, Sahaflar Street.

Brasseries, conducted on the German system. Viennoise (Janni), 398, Ge. Rue (P.). Suisse, 380, Ge. Rue (P.). Vogl, 15, R, Voivode (G.). Rly. Station, Refreshment Room (S.).

British Institutions : The Brit. Literary and Mechanics Institute, in the Francis Memorial Building, near the Galata Tower. The Sailors' Home, near the Institute. The Brit. Scamen's Hospital. adjoining British Consular buildings. The English High School for Girls, 353, Gde. Rue (P.) founded by Lady Stratford Somerville House in which the Governess Home and other philanthropic agencies are accom-modated. Rue Ensis (P.). near Tunnel.

U. S. Institutions: The American Bible Society, American Board of Foreign Missions, in the Bible House (American Khân, S.).

Butcher: Prieur, 470, Gde. Rue (P.). Cafés Chantants: Con-

cordia, Trocadero. and Palais de Cristal, all in the Grande Rue (P.). In summer there is an open-air theatre in the garden of the Concordia.

Chemists: Canzuch Frères (*Pharmaçie Britannique*), 156, Gde. Rue (P.); Zanni, 84, Gde. Rue (P.); della Sudda, 169, Gde. Rue (P.);

Madella (G.).

Clubs: Cercle d'Orient, Gde. Rue (P.). Very good and comfortable; excellent cooking. Club de Constantinople (commerciale st maritime); good. There is a branch at the Tunnel Station, Galata, for breakfast. In these two clubs strangers must be introduced by a member. The German Society Teutonia combines a club with a theatre, in which, during winter, concerts and performances are given. It was rebuilt in 1896.

Co-operative English Stores, 1, 2, 3, Rue Hazarene (G.).

Coal Merchants: A. A. Hill, agent for Glamorgan Coal Co., Kara Mustafa Sokak, near the end of the Outer Bridge (G.); Gilchrist, Walker, & Co., Halagian Khân (G.).

Confectioners: Lebon and Bourdon, 434, Gde. Rue (P.) Turkish Sweetmeats: Haji Bekir Ayha, 16, R. Baghcheh Kapusi (S.); Ahmed Hussein. 54, Divan Yolu (S.). T. Cook and Son's Tourist

Office, Rue Kabristan (opposite Pera Palace Hotel)

Dressmaker : De Melville. European Articles: Baker, 241 and 500, Gde. outfit. Rue (travelling Oriental goods, linendraper); Bon Marché, 354, Gde. Rue (French goods, toilet articles, &c.); Paluka, G German Bazar, (bronzes, artistic and to:let articles); Streater & Co., Tunnel Square (linendrapers and millinery); Mir & Cottereau, 140, Gde. Rue (millinery, hosiery, artistic objects, &c.); Hayan & Co., 187 and 479, Gde. Rue (linendrapers); Burness, 21 and 23, Rue Beuyük Hendek (G.) (ironmonger); A. Kun, 399, Gde. Rue (millinery, hosiery, &c.).

Fairs, at which all kind of produce is sold, are held on Monday at Yeni Jami' and Chichek Bazar (S.); Tuesday, Defurdar Yoku-shu, Top-khaneh, and Shah Zadeh Bashi (S.); Wednesday, S. Sophia and Sultan Muhammad (S.); Thursday, Pershenbe Bazar (G.) and Jub-Ali (S.); Friday, Kassim Pasha, Eyûb, and Skutari ; Saturday, Beshiktash: Sunday, Yeni Shehr

(P.). Forwarding Agents: Globe Express Agency, A. Laughton, agent for Wheatley & Co., M Craken & Co., and for Morris of New York, 25, Pershenbe Bazêr (G.). G. Baker and Sadullah & Co. forward goods bought at their shops. T. Curmusi, 2, Leon Han

(G.). Gunsmith: Chedan, 492, Gde. Rue (P.).

Hairdressers : Krisich. Passage Oriental (P.); Isidore (for ladies), 433, Gde. Rue (P.); Petchoff, 474, Gde. Rue (P.). Charge, 1 franc.

Hatter: Baldasar, 424, Gde. Rue (P.).

Jewellers: Saury & Co., 422, Gde. Rue (P.); Vartan, 395, Gde. Rue (P.).

Livery Stables: Marco, 164, Gde Rue ; Noïos, 8, Gde. Rue (P.).

Musical Instruments: Comendinger, 179, Gde. Rue

(P.). Newsparers: The most important are : English and French, the Levant Herald and Eastern Express, daily and weekly edition, founded in 1856; Moniteur Orien-French, tal. Stambûl, La Turquie. Armenian. Arevelk, daily, Jeridei Sharkiyeh, daily, Aredaper. Greek, Neologos, weekly. Byzantis, Konstantinupolis. Turkish, Tarik, Terjuman Hakikat, Saadet, all daily, and Osmanli (Turk. and Fr.). There are also a Persian and two Jewish papers. Optician: Verdoux, 482,

Gde. Rue (P.).
Orient Express Office: For sleeping berths, in the

Pera Palace Hotel. Oriental Carpets, Curiosities, Embroideries, &c. : G. Baker, 500, Grande Rue (P.), near Tunnel entrance; Sadoullah & Co., Tarakjilar Khan (S.), Sadyk, Elia, Hajji Osman Bey, Abraham Eskanazi, and others in the Grand Bazar Stambûl (p. 27). Japanese and Ch nese articles, Tallers & Co., near the Tunnel entrance (P.).

Photographers : Abdullah Frères, 452, Gde. Rue (P.); Sebah and Joailler, 439, Gde. Rue (P.); Berggren, 414, Gde. Rue (P.).

Physicians and Surgeons : Dr. McLean, British Seamen's Hospital (G.); Dr. Patterson, Rue Kabristan (P.); Dr. Sarell (Surgeon), 11, R. Serkis (P.); Dr. Mordt-mann, 3, R. Kartal (P.); Dr. Mühlig,94, R. Kombaraji (P.); Dr. Delacour, 16, Gde. Rue (P.); Dr. Kambouro-glou, 14, R. Agha Hamam

Oculist and Aurist: Dr. van Millingen, opposite British Consulate (G.). Dentists: M. Dorigny, 17, R. Armali Mesjid (P.); M. van der Heyde, 194, Gde. Rue (P.) American Dentists: Dr. Matteosian, Rue du Théatre (P.); Dr. Faber, I unnel Passage (P.).

For cases of serious illness the German Hospital is recommended; the nurses are German Sisters (Kaiserswerth Deaconesses). There is also a French Hospital, 22, Gde. Rue (P.), with

"Sisters of Charity" as nurses. Private rooms on payment.

The Porters, Hammal, most of whom are Armenians from the interior of A. Minor, form a corporation, and are divided into sections, each of which takes a Quarter of the city. They stand for hire at the street corners, and carry very heavy weights. The charge for a porter from Galata to Pera is P. 4-5.

Professors: Travellers wishing to study Turkish, Arabic, Greek, or Armenian should ask at the Embassy for the names of the Professors employed by the Student Interpreters.

Public Gardens: Petits Champs. Admission, P. 1. Band afternoon and evening in summer. Restaurant and Theatre. Taksim, or Grands Champs. Admission, P. 1. Band Sundays A favourite Sunday afternoon promenade.

Reading Room: The Ottoman, founded in 1867. Divan Yolu opposite the tomb of Resbid Pasha (S.).

Restaurants and Catés: Restaurant Lebon (C. de St. Petersbourg), 434, Gde. Rue (P.). Good French cooking. Rest. and Cafe Splendide, 190, Grande Rue (P.). Restaurant Yunni, Gde. Rue (P.). Rest. and Café du Luxembourg, 130, Gde. Rue (P.); good. Rest. and Café in Municipal Gardens, Petits Champs (P.). Rest. and Cafe dle Genio, 32, Place Kara-keui (G.), near end of Outer Bridge. Fest. Gambettu, 14, R. Voïvode (G.), n ar Tunnel; fair Italian cooking. hest. Tokatlian, 29, R. Mühufasajilar, near the Bazár (S.); far. Café, Muncpl. Gardens, Taksim.

There are many Greek and Turkish eating-houses in Stambûl, but none of them are good. Turkish Cafes are numerous in all Quarters of the city; a cup of coffee is Par. 20, a glass of raki or mastic, Par. 20, and a narghileh, Par. 20.

Shoeblacks, Boyaji; at corners, the the street Tunnel, and Galata Serai, Shoemakers: Burguy, 495, Gde. Rue (P.); Heral, (for ladies, 9, Passage Hazzopoulo (P.). Stationer: Bailly, 374,

Gde. Rue (P.).

Tailors: Botter & Co., 252, Gde. Rue (P.); Mir and Cotterau, 140, Gde. Rue (P.).

Theatres : Theatre Français, 176, Gde. Rue (P.); T. Municipal des Petits Champs, in the Municipal Gardens, R. Mezarlik (P.). Prices, P. 5-25. T. Verdi, 134, Gde. Rue (P.); Greek plays. T. Osmaniyeh, in Gedik Pasha Quarter (S.); Operettas and comedies in Turkish translated from the French. Open in winter and Ramazan. During Ramazân the Kara-gyuz, a kind of marionette entertainment, is much patronised by Turks.

Tobacco (tütun); Cigars: Angelides, 323, Gde. Rue (P.) for foreign cigars; Regis Headquarters, Rue Pershenbe Bazâr (G.); Régie Depôts, 158, Gdr. Rue (P.), and Rue Sirkeji (S.), for cigarettes and best Turkish tobacco. Cigarettes, 50-120 fr. per 1000; tobacco,

30-60 fr. per k logramme. Tumbaki: Persian merchants in Misr Charshi (S.) and Yeni Charshi (Topkhâneh).

Watchmakers: Bauer, Gde. Rue (P.); Meyer, 35, R. Yeni Jami' (G.).

Wines, Spirits, &c. : Economic Coop. Stores, nar J. O. Bank (G.); Baker and Silleh, Rue Voivoda Khan (G.); Thompson, 209, Gde. Rue (P.); Stevenson, 19, Rue Mertevani (G.).

CONSTANTINOPLE, Climate of, 7; Government of, 5; Population of, 6.

CONSTANZA (KUSTENJEH), [3, 4].

H.B.M. Vice - Consul :

Hotels: H. Carol, good, but difficult to obtain rooms during the bathing season. II. Frances; H. Bristol; H. National.

Means of Communication: A. Roumanian Steamboat Company. Every Sun. and Thurs., to Constantinople (13 hrs.). - B. Messagerics Maritimes. Weekly from Galatz to Constantinople C. Austrian Lloyd.

Every Tues. and Thurs. to Constantinople.

CRACOW, [2].
Hotels: Grand H. Vic-

toria; Dresden.
Sights: Royal Castle;
Museum Czartoryski.
Churches: Cathedral, S.

Mary, S. Florian, Dominican. Crooked Aqueduct, 103. CYANEAN ROCKS (Symple-

gades), 105, 108, 104. CYPRUS, [1]. CYZICUS, 137.

CZERNOWITZ, [2].

Hotels: Adler; Kronprinz.

Sights: Archiepiscopal Palace; Greek Cathedral; University; Austrian Monument.

D.

Danuse River, [2]-[4].
Dandanelles, The, 139-142,
[1], [2], 89.

DARDANELLES, 141, 150.

Kaza and Head Quarters of Bîgha Sanjak.

of Bigha Sanjak.

Population: 9150, including 2678 Greek, 1169

Armenian, and 1700 Jews.

Vice-Consul: J. F. Jones (British); F. Calvert (United States).

Hotel and Café indifferent.

Horses can be hired to

visit Troy; and for a journey in the interior. 1. 45 per diem.

Communication: All steamers passing to and from Constantinople call. Boat landing P. 5; extra for luggare.

gage.
Post: Imperial Ottoman;
Austriam; French; Russian.
Telegraph Office: European and lurkish.

Dardanelles, Castles of the, 141.

DARIJEH, 119.

Mahside Steamer Tues.,
Thurs., and Sat., to and
from Constantinople.
Darli Dereh, 119.
Dadd Monatir, 127.
Dadd Pasha Barracks, 81,
18, 90.
Dadd Pasha Hospital, 81.
Dadd Pasha Hospital, 81.
Dadd Pasha Kapusi, 31, 30.
Dead Bea, [20].
Decorations in Turkey, [25].
Defterbar Burnu, 95, 96.
Defter-Khareh, 39.
Deirmen, 138.
Deirmen Kapusi, 29.

DRIRMENJIK, 138.

DEIRMENLI KIZIK, 131.

DELIKLI CHAI RIVER, 138.

DELI TABIA, 104.

Demetrius, Church of, 150.

Demetrius, Jepsh of, 150.

DEMIRJI KEUI, 91, 103. Demirjilar Mesjidi, 52. Demir Kapu, 65, 66. DERBEND, 133.

DERBEND, 133. DERESI KEUI, 108.

DERINJEH, 120.

Station: Haldar-Pasha.— Ismid Rly. Port of Ismid. DERNEN DEREH, 90. DEREOS, 105. DERKOS LAKE, 2, 75. Dervishes, Dancing (Mevlevi), 83, 12, 12, 17, 90.

83, 12, 16, 17, 20.

Dervishes, Howling (Rufai), 112, 83, 11, 12, 20.

Dervishes, Whirling (Mevlevi),

83, 11.

Devil's Aqueduct, 102.

Deril's Current, 96, 97, 92, 109.

DIKILEH, 139.
DIL BURUN, 119, 137.
DIL ISKELESI, 120, 137.
DINDYBUS, MOUNT, 137.

Divân, Hall of the, 67. Divân Khûneh, 20, 17. Admiralty.

Doghanjilar-Meidán, 112. Dogs, 88. Dolmabághchen, 19, 20, 94. Dolmabághchen Palace, 93, 4,

8, 9, 12, 88, 109. FOMUZDEREH, 89, 103. DRILO RIVER, [19]. DRIN RIVER, [19].

Drin River, [19]. Drug Bazâr, 18. Dumbrek Sû River, 148. DUVER, 123.
Station: Anatolian Rly.
for Phrygian monuments.

E.

EASTERN RUMELIA, [19]. EDENJIK, 138. Edirneh Kapusi, 24, 35, 75. EGRI KAPU, 37, 23, 32, 58, 75, 77, 103, EGRI KENER, 103. EGYPT, [20]. Egyptian Bazâr, 78, 64. ELfa TEPEH, 119. Etias Mount. EL-BETLIK, 136. Emirghian, 98, 90. Emîr Sultân, Mosque of, 128. Engineer School, 82. Engineer Barracks, 81. English Memorial Church, 19. English School for Girls, 82. EPHESUS, [1], [2]. EPIRUS, [19].

EPIVATOS, 118.

Mahsuse Steamer twice a week to and from Constantinople.

ERDEK, Artace, 138, 119. Kaza of Karasi. Population: 1000.

Population: 1000. Hotel: Cysique. Horses can be hired to

visit Cyzicus.

Mahsûse Sleamer twice a

Mahsuse Steamer twice a week to and from Constantinople.

EREGLI, Perinthus, Heracleia, 118, 119. Nähieh of Rodosto.

Mahsuse Steamer 3 times a week to and from Constantinople.

EREN-KEUI, 120, 141, 150. Station: Haidar Pasha.— Ismid Rly. ERIVAN, 98. Eshref Zadeh, Mosque of, 136. ESKI HISSARLIK, 142. Eski Imaret Mesjidi, 57, 11. ESKI SERAI, 66.

ESKI - SHEHR, Dorylaeum, 122.

Kaza of Kutaya. Station: Anatolian Rly. Carriage to the town,

Population: 20,000. Hotels : Suisse ; Brandstelter.

Horses and Arabas for

Post: Imperial Ottoman. Telegraph Office: European and Turkish. Eski Valideh Jami', 113, 17. Et Meidan, 43, 4, 25. EUROPEAN TURKEY, [19]. EUXINE, 91, 92, 105, 106. EVHAD-EDDIN VALLEY, 103. Еудв. 21, 11, 14, 17, 22, 25, 37, 75, 88, 94. Eyûb, Mosque of, 21, 4, 17. Eyûb, Cemetery of, 17.

Fîl Burnu, 91, 106. Firmans, [7]. Foreigners, [22]. Forty Fountains, 52. Forum Amastrianon, 25. Forum Augusteon, 24. Forum Taurou, 24. Fountains of Constantinople, French College, 82. French Palace, 99. FUNDUKLI, 20, 17, 93. Funicular Railway, 16, 17.

GALATA, 15-18, 8, 19, 20, 69, 75, 78, 80, 92, 93, 94, 101. GALATA, Bay of, 140. GALATA BURNU, 140. GALATA SERAI, 18, 19, 81, 93. Galata Tower, 15, 16, 9, 11, GALATA VILLAGE, 140.

GALATZ, [4]. H.B.M. Consul-General: Lieut.-Col. H. Trotter, C.B.

Vice-Consul : H. C. C. Dundas.

Hotels : Metropole ; Concordia.

Means of Communication: Austro - Hungarian Lloyd steamers every Wed. to Tultcha, Sulina, Kustenjeh, and Constantinople. Messageries Maritimes once a fortnight, Sunday, to Sulina, Kustinjeh, and Constantinople. Navigazione Gen It., Fraissinet et Cie. and Courtji et Cie, each once a week to Sulina and Constantinople. Danube Company once a week to Odessa, three times a week to Budapest and Vienna. Railway to Czernowitz and Lemberg; and to Bucharest in 7 hours, GRANICUS RIVER, 138.

GALILEE, Hills of, [20].

GALLIPOLI, 139.

Sanjak of Adrianople. Population: 13,700, largely Greek.

Vice-Consul: W. Grech. Communication : Austro-Lloyd. (i.) Hungarian Fortn. Friday, to Tenedos, Mytilene, Smyrna, and Syrian Coast. (ii.) Fortn. Monday, to Constantinople. Courtji et Cie, and Mahsûse Co. steamers ca'l frequently, passing to and from Constantinople.

Post: Imperial Ottoman. Telegraph Office : European

and Turkish.

GANOS, 119. Mahsûse Steamer twice a week to and from Con-

stantinople.

Gates of Constantinople, 25.

GEIVEH, Tottaeum, 121. Kaza of Ismid. Station: Anatolian Rly. Post: Imperial Ottoman. Telegraph Office: Euro-

pean and Turkish. GENOESE CASTLE, 106, 101,

103, 104. German Palace, 99. German-Swiss School, 82. GEUK DEREH, 131. GEUK SÛ RIVER, 109, 125, 131.

GEUMLEK, 124, 119, 136. Kaza of Brûsa.

Communication: Steamers 3 times a week to Mudania and Constantinople. T. P. and T. O.

GEUMLEK SÛ RIVER, 125. GEUNEN CHAI RIVER, 138. GEURIJEH, 139. GEUZ TEPEH, 120. GEYIKLI SCALA, 149. Ghâzi Hunkiar Jami', 128. Ghâzi Khaireddîn Pasha, Türbeh of, 94. GHAZILAR ISKELESI, 140. **GHEVSEH**, 120.

GIANT'S MT. AND GRAVE, 107, 108, 101, 103, 106.

GIURGEVO, [3], [4]. Passports shown.

Golden Gate, 33, 11, 24, 25,

GOLDEN HORN, 14, 5, 8, 12, 22, 58, 69, 78, 89, 94, 111. Grand Bazar, 27, 18.

F.

FANARAKI, 105.

FANAR BAGHCHEH, 115. Hotels: H. Sebastiani, well situated and fairly good. Lodgings by agreement. by rail Communication with Haidar Pasha. FANAR BURNU, 115. FANUM, 106.

Fayence Mosque, 113. Felicity, Gate of, 67. Fenari Îsa Mesjidi, 52. FERI KEUI, 17, 78, 88, 89. Festivals, 12. Fethiyeh Jami', 57, 28. Fezzan, [20].

Finance, [26].

Great Basár, 78.
Great Bend, 102.
Greek Cemeteries, 88, 89.
Greek Commercial School, 82.
Greek Girls' School, 18.
Greek Hospital, 34, 81.
Greek Theological College, 82.
Greek Training School, 82.
Green Mosque, 127, 135.

GROSZWARDEIN, [3].

Hotels: Rimanoczi;
Schwarzer Adler.
Sights: Museum; Calvarien Kirche.

GUEBZEH, Dakibysa, 120.
Kaza of Constantinople.
Station: Haidar Pasha.—
Ismid Rly.
Guilds, 82.
Gül Jam", 57, 18, 27.
Gül Khâneh Kapusi, 66.
Gül Khâneh Kiosk, 66.
Gül Khinrh, 82.
Gümush Sü Barracks, 19, 93.
GÜMUSH SÖ RIVER, 108.
GÜZEL HISSAR, 109.

H.

HAIDAR PASHA, 114, 11, 17, 111, 113, 120.
HALKALI, 75.
HALKALI HILL, 35.

HALKI, 116, 117, 82. Population: 3000 Greeks. Hotels: Halki Palace H.; H. d'Europe; H. de la Belle Grèce; all indifferent. Lodgings can be obtained. Restaurant on the quay. Donkeys for hire; t-rms by agreement, about P. 10 to visit the monasteries. Kaïks at Constantinople prices. Communication with Con stantinople by steamers of the Mahsuse Co., Princes Islands Line. HAMIDIYEH JAMI', 95, 12. HAMMAMLI, 138.

Handieraft School, 81. Hanging Aqueduct, 103. Hannibal, Tomb of, 120. Harems, 83. HARMAN TEPEH, 148. HASKEUI, 21, 14, 17, 20, 25, Hassan Pasha, Sebîl of, 78. Hastalar Kapusi, 30. Hebdomon, 86, 90. HEBRUS RIVER, [19]. Hector, Tomb of, 148. HEJAZ, [20]. HELLESPONT, 139. Heptapyrgion, 4, 39. Heraclian Wall, 39, 29. HERACLITZA, 119. Hercules, Trench of, 150. HERCULES-BAD, [3]. Hotels : Franz - Josefs hof; Rudolfs-hof. Sulphur baths. begins in June. Romantic scenery. HEREKE, 120. Station: Haidar Pasha. --

Ismid Rly. HEREKI TASH, 115. HERMÆON, Promontory of. HERMUS, Valley of, [1]. Hersek, 137, 120. HIERON, 106, 107, 110. Hippodrome, 39, 1, 2, 11, 30, 61, 76, 81. Hirka·i-Sherif, The, 66, 68. Hissarlik, 145, 144, 142. Hodegetria, Church of the Virgin, 65. Holy Apostles, Church of the, 62, 4, 25, 52. Holy Trinity, Greek Church of the, 18, 98. Hooped Column, 42. Hormisdas, Palace of, 30. HORMISDAS, Port of, 30. Hospitals, 81. HUNKIAR ISKELESI, 107. 4. 101, 103, 106, 108. HUNKIAR ISKELESI, Valley of,

108, 104.

I.

Ibrahim Pasha Mosque, 34.
Ibtidaiyeh, The, 81.
IDA, MOUNT, 138.

ILGHIN, Tyriaeum, 123. Station: Anatolian Rly. IMBROS, 144. Imperial Gate, 43, 66. Imperial Kiosk, 109, 89. IMROS KALESI, 104.

INEH, Nais, 123. Station: Anatolian Rly.

ÎN-EUNU, 122.

Nahieh of Sugut.

Station: Anatolian Rly.

Injili Kiosk, 30.

INJIR KEUI, 108, 109.

INJIR LIMAN, 124.

INKAYA, 131.

IN TEPRH, 150.

IPSUS, 123.

Isâ-Kapu-Mezjidi Church, 23,
85.
Isâ-Kapusi, 23.

ISHAKLI, Julia, 123.
Station: Anatolian Rly.
ISHYADIYRH, 112.
Ismail Pasha's Palace, 98.

ISMID, Nicomedia, 120.
Sanjak of Constantinople.
Population: 18,000.
Consular Agent: Percy
Wills.
Hotel: H. d'Anatolie.

Horses can be hired for visiting the interior. Communication: (1.) Rail W. to Haidar Pasha, and E. to Angora. (2.) Mahsüse Steamer. Daily, except Sunday, to and from Constantinople, calling at intermediate ports.

Post: Imperial Ottoman. Telegraph Office: European and Turkish.

ISNIK, Nicæa, 133-137, 124.
Nahieh of Yem-shehr.
Khân: Anastasius Katemioglu.
Lodgings at Dr. Fabiani's,
aud at the house of a Greek

ISTAMBOL, 58.
ISTAVROS, 110.

priest.

J.

Janissaries, Court of the, 66, Janissaries. Plane Tree of. Janissaries, Museum of the, Jebeji Keui Aqueduct, 103. JEBEJI KEUI, Valley of, 103. Jehanjîr Mosque, 20, 17. Jehanjîr, Türbeh of, 63. JERAH PASHA, 6. Jesuit College, 82. Jewish Cemeteries, 21, 88. JORDAN RIVER, [20]. Jub-Ali Kapusi, 27, 57. JCDEA, Hills of, [20]. Julian, Port of, 81. JUNALI KIZIK, 131. JUMDIKIAN DAGH, 123. Justice, Administration of, Justinian, Palace of, 11. Justinian. Aqueduct of, 108, 75.

noon, other Sundays 8; services, 11 A.M. and 6.30 P.м. in wint., 8.30 P.м. in Rev. K. T. Whitesum. house.

Lodgings by agreement. Tel. Station : Communication with Constantinople by steamers of the Mahsuse Co. Carriageroad to Skutari.

KADIN-KHAN. Sinethan-

KADI YAHASI, 131.

dus. 123. Station: Anatolian Rlv. KADRIGA LIMÂN, 31. Kafess, The, 68. Kahriyeh Jami', 54, 11, 86. Kaiks. 88. KALAMISH KÜRFESI, 115. KALEH BURNU, 138. KALEH SULTANIYEH, 141. KALENDER, 99. Kalender Kaneh Jami', 51. KALIFATLI ASHAK, 150. KALIJI OGHLU, 21, 14, 17. Kalolimno, 124. Kandili, 109, 9, 12. KANLIJEH, 109. KANLIJEH BURNU, 109. Kan Kilisse, 57. Kapu Dàgh, 119. KAPUKLI, 124. KARA AGATCH, 14, 89.

KARA BOGHA, Priapus, 138, 89, 119.

Port of Bigha. Mahsuse Steamer twice a week to and from Constantinople. KARA EUYUK, 123.

KARA-KEUI, 122, 17. Station : Anatolian Rly. Kara-Keui Keuprisi, 14. Karakli, 131. KARAMATLI, 75.

KARA-MURSAL, 137, 119. Kaza of Ismid.

Mahsûse Steamer daily, except Sunday, to and from Constantinople. Karanlik Hâwuz, 102. Kara-Ova Chai Valley, 140. Kara Sû, [19], 122. KARIBJEH KALESI, 105, 106.

KARTAL, Kartalimen, 117, Kaza of Constantinople.

KARIBJEH KEUI, 103.

Station: Haidar Pasha. Ismid Rlv. Mahsuse Steamer daily to and from Constantinople. Kasanjilar Kapusi, 78. KASSIM PASHA, 20, 12, 14, 15, 17, 18, 21, 27, 81. Kassim Pasha Jami', 20. KATERLI DAGH, 136. KAVAK BURNU, 114. KAVAK KALESI, 106. KAVAS KEUI, 75. KAYA BASHI, 125. KEFELI KEUI, 90, 100. Kefili Mesjidi, 56. KEMER, 139. KERASIA DEREHSI, 119. KRRATIC BAY, 94. Kermankish Mosque, 17. Keshish Dagh, 131. KESSTÂNE DEREH, 101. Kesstâne Suyu, 101, 104. KEUI-BASHI, 99. KEUPLU, 122. KHANAI TEPEH, 148. Khâns of Constantinople, 80. Khasta Khánch, 81, 17. Hospitals. Khasseki Jami', 64.

Khazna, The, 67. Treasury. KHOJA BURNU, 119. Khoja Mustafa Pasha Jami'. 53, 28.

KHORA, 119.

Mahsuse Steamer three times a week to and from Constantinople. KIAT KHÂNEH KEUI, 89, 90. KIAT KHÂNEH SỐ RIVER, 14, 78, 89, 102, 103. Kilia, 92, 103, 105, 141. KILID BAHR, 141. Kilij Ali Pasha Mosque, 20, 17, 93. Kilij Ali Türbeh, 20. KILISSE JAMI', 57, 27. KILISSE MESJIDI. 52, 51. Kilis Sử River, 136. Kilios, 89. KIRECH BURNU, 100. KIRESLI ISKELESI, 139. KIRK BUNAR, 131. KIRK CHESHMEH, 52. KIRK GECHID, 137. KIRK GEUZ, 149. KIRLANGICH, 88. KIRMISLI, 136. Kis Kulehsi Tower, 111. Kitâb Khânch, The. 67. Library.

KIZ DERBEND, 137.

K.

KABAKOS BAY, 106. KABATASH, 93, 100, 111. KABATASH MOUNT, 101. KABA BURNU, 119.

KADI KEUI, 114, 1, 6, 8, 11, 15, 17, 26, 32, 66, 82, 113, 116. Hotels: H. Moda, fair;

H. Kittrey ; H. d'Asie. Carriages, horses, and kaiks for hire, Constantinople prices.

Churches: All Saints. Holy Comm. 1st and 3rd Sundays in the month at

KIZIL TOPRAK, 115, 120. Station: Haidar Pasha. Ismid Rly. Kiz Tash Column, 43, 2.

KLAUSENBURG, [3]. An old Saxon town. Hotels : New York ; Hun garia.

Sights: Cathedral: Museum.

Konak of Osman Pasha, 93.

KONIA, Iconium, 123. Capital of Vilayet. Consulate: Vice-Consul, A. D. Keun.

Hotel: H. du chemin de fer; indifferent. Bank: Imperial Ottoman.

Koru, 125. KRIO-NERO VALLEY, 99.

KRONSTADT, [3].

Hotels: Europa; Union.
Sights: Ruins of Castle and Walls; Museum; Luth eran Church (16th centy.); Church of S. Bartholomew. Kuchuk Aya Sofia, 50, 31. KUCHUK CHEKMEJEH, 89, 90. 91. KUCHUK İKHLAMÜR DERESI.

KUCHUK ISKELESI, 120. Kuchuk Mezâristan, 17. KULEH BAGHCHEH, 110. Kulehli, 110, 109. Kôm Kaleh, 150, 141. Kêm Kapu, 31, 11, 58, 90. KURBALI SU RIVER, 113. KURU CHESHMEH, 96, 90, 110. Kuscunjik, 110, 111, 112. Kuskunjuk. 88. KUSTUL, 133.

KUTALI, 119.

93.

Mahsûse Steamer twice a week to and from Constantinople.

KUTAYA, Cotyseum, 123. Sanjak of Brûsa. Station: Anatolian Rlv. Carriage to town, P. 5. KYANI, 105. Kybele, Temple of, 106.

L.

Laleli Jami', 64, 31, 76. Laleli Jami' Fountain, 51. Lambakos, 74. Land Tenure, [27]. Languages, School of, 81.

LAPSAKI, Lampsacus, 140. Kaza of Bigha. Law School, 81. Lazarists' College, 82. Leander's Tower, 111, 14, 17. LEBANON, MOUNT, [20].

LEFKEH, Leucse, 122.

Nahieh of Bilelik. Station: Anatolian Rlv. Population: 860. Horses and Arabas for

Post: Imperial Ottoman. Telegraph Office; European and Turkish.

LEMBERG, [2]. Hotels: Imperial: Grand.

Sights: University; Dominican Church; Armenian Church; Synagogue. Leo the Armenian, Wall of 38, 29, LEONTES RIVER, [20]. Libraries, 81. Little Bend, 102. Long Aqueduct, 103, 102,

Lunatic Asylum, 81. LYCUS RIVER, 31, 35. LYCUS VALLEY, [1], 23, 43,

Lying-in Hospital, 81. Lysippus, Horses of, 42.

52, 58,

M.

MACEDONIA, [19]. Machka Barracks, 19, 93. M.EANDER, Valley of, [1]. Mahmûd I., Aqueduct of, 101, 75.

Mahmûd II., Sebîl of, 78. Mahmud II., Türbeh of, 65,

Mahmûdiyeh Hosque, 20, 17,

Mahmûd Keuprisi (Bridge). 14. Mahmûd's Bend, 101.

Maiden's Stone, The, 43. Maiden's Tower, 111, 14, 17. MAITO, 141. MAJIAR BURNU, 107. Majiar Kalesi, 103, 107. MARRI KEUI, 33, 90, 91.

MALI KEUI, 123. Station: Anatolian Rly.

MAL-TEPEH, 143, 117, 120, 140.

Station: Haidar Pasha .-Ismid Rly. Mahsuse Steamer daily to and from Constantinople. Mal-Tepeh Barracks, 81. Mal-Tepeh Mountain, 35. Mangana, The, 30, 65. Manuel, Church of the Monastery of, 56.

Manuel Comnenus, Wall of, 37. Manufactures, [25].

Marcian, Column of, 43, 11. Marine Barracks, 81. Maritza River, [19]. Markets of Constantinople, 78.

MARMARA, Proconnesus 119.

Nahieh of Erdek. Mahsûse Steamer twice a week to and from Constantinople. Marmara, Sea of, 119, 2, 5, 8,

9, seq.

MARSEILLES, [4]. H. B. M. Consul: M. C. Gurney.

Vice - Consul : United States Hodgson. Consul : R. P. Skinner. Hotels: Grand H. de Digitized by (

Military College, 81.

Marseille; Grand H. de Noailles; Grand H. du Louvre et de la Paix.

Means of Communication: A. Messageries Maritimes. i. Every Sat. to Constantinople, connecting with Black Sea Line, alternately by Piræus, and Smyrna, and by Patras, Syra, Salonika, Kavalla, and Dedeagatch; ii. Every Thurs. alternately to Naples, Piræus, Smyrna, Constantinople, Smyrna, Rhodes, Beirût (connecting with Syrian and Palestine lines), Port Said, Alexandria, and Marseilles; and to Alexandria and the same ports in reverse order. - B. Fraissinet et Cie. Every Sun. to Genoa, Naples, Piræus, Salonika, Smyrna, and Constantinople in 11 days.—C. N. Paquet et Cie. Fortn., Wed., to Constantinople and Batûm.

nople and Batûm.
MASHLAK, 90, 98, 100.
Mavromolo Monastery, 104.
Measures, [13].
MECCA, [20], 61.
Medicine, School of, 81.
MEDINA, (20].
Medressch Library, 81.
Mehmed Pasha Jamí, 51.
Mejidich Barracks, 19, 81, 98.
Mejidich Jami' Mosque, 95.
Mejidich Kiosk, 68.

MEKEJEH, 122, 136. Station: Anatolian Rly. for Isnik (Nicæa), 22 m.

distant.

Horses and Arabahs for hire.

Wekteb Schools, 81.

Mekteb Schools, 81. MENDERE RIVER, 141. Mercantile Marine, [25].

MEREFTE, Myriophyto, 119. Kaza of Gallipoli. Population: 6000. Mahsûse Steamer twice week to and from Constantinople. MERMER KULEH, 81. MERMER ADASI, 119. MERSINA, [2]. MESOPOTAMIA, [2], [19], [20]. Mevlevi Dervishes, Tekkeh of the, 83, 20, 34, 94. MEZÂR-BURNU, 104, 78. MIDIA, Coast of, 104. Mihrimah Mosque, 64, 4, 18, 35.

Military Hospital, 81, 93.
Milleta, [23].
Mines and Forests, School of, 81.
Mint, The, 66, 67, 69.
Mir-Akhor Jamisi, 52, 11.
MISOPOLI, 125.
MISOPOLI, 78, 18, 79.
MODA BURNU PROMONTORY, 114.
MOLIVO, 149.
MOLIVO, 149.

129.
Mollah Abu Jebbari Mosque,
129.
Monastir Mesjidi, 35.
Money, [10].
Mons Scardus, [19].

Morsella Jami', 128. Mosaic Mosque, 54. Mosques, 59, 12.

Mouchliotissa Church, 57, 28.

Muallak Kemer Aqueduct,
108, 2.

MUDANIA, 124.

Kaza of Brûsa. Port of Brûsa.

Population: 4720, chiefly Greek.

Hotel: Maggiar.
Carriages and horses can
be hired for the journey to
Brûsa.

Communication: Steamers
3 times a week in winter,
and daily, except Wed., in
summer, to Geumlek and to
Constantinople. Railway.
Trains twice a day to Brûsa.
T. P. and T. O.

MUDANIA, Gulf of, 124, 89.

Muhammad II., Bath of, 87.

Muhammad II., Türbeh of, 63.

Muhammad II., Mosque of, 62, 3, 75, 76, 78.

Muhammadan Time, [9].

Murad I., Mosque of, 128.

Murad I., Türbeh of, 129.

Muradiyeh, 125.

Muradiyeh Mosque, 128.

MUBACHA, 138.

Museum of Ancient Costumes, 74.

Museum of Antiquities, 69, 66.

Museum of Antiquities, 69, 66. Museum of the Janissaries, 74. Mustafa III., Türbeh of, 64. Myrelaion, Church of the Convent, 51. N.

NAGARA KALESI, 140.
Nárli Kapusi, 31.
Naval College, 82.
Navy, The, [24].
NESTUS RIVER, [19].
NICEA, 133-137, 124.
Nicholas Tower, 38, 36.
NICOMEDIA, 120.
NILÓFER RIVER, 125.
NISHANTABH, 93.
Núrí Osmaniych Mosque, 64, 18, 78.

0.

Odalar Metjidi, 56.
Odum Kapan Kapusi, 27.
Odum Kapusi, 26, 17.
Obelisk, 41, 42.
OKMEDAN PLATEAU, 21, 17, 89.
OLYMPUS, BITHYNIAN, 17, 66.
OLYMPUS, at Brûsa, 131.
ORAJI TABH, 105.
Orkhan, Mosque of, 126.
Orphan's School, 81.
ORONTES RIVER, [20].

ORSOVA, [3].

ORSOVA, [3].

Hotel: Ungarische Krone, at the Station.

Custom House.

Orta Jami, 43.

ORTAJILAR, 14, 17.

ORTA KRUI, 95, 4, 12, 15, 17, 19, 88, 90.

Ottoman Empire, area of, [18]; Constitution, [21]; History, [13]; Population, [18]; Reigning family, [20].

Ovid's Tower, 104.

OXIA, 116, 18.

Digitized by Google

P.

Palæo-Castro, 150, 149. Palazzo del Podestà, 16.

PANDERMA, Panormus, 137. Kaza of Karasi.

Population: 4000. Consular Agent: S. Christides.

Hotels: Adjemian, Euthides.

Horses can be hired for a journey to the interior.

Mahsuse Steamer, in summer, daily; in winter, three times a week, to and from Constantinople.

Post: Imperial Ottoman. Telegraph Office: European and Turkish.

Pammakaristos, Church of,

57, 28. Pamphylia, [2].

Panaghia, Monastery of the, 116.

Pankaldi, 19, 17, 21, 81, 88, 89.

Pantocrator, Church of, 57,

27.
Pantocrator Cistern, 76.
Pantopopte Cistern, 76.
Pascani, [2].

Pashabaghchen, 108. Pasha Deren, 102.

PASHA LIMAN, 119. Nähieh of Erdek.

Mahsuse Steamer twice a week to and from Constantinople.

PASHA TEPEH, 148. Passports, [7], 12. Patroclus, Tomb of, 150. Pearl Kiosk, 30. PEHA KÜRFEZ, 109. PEKDEMIR, 122.

PENDIK, Pantichium, 117,

Station: Haidar Pasha.— Ismid Rly.

Mahsuse Steamer daily to and from Constantinople. Pentapyrgion, 38.

PERA, 18, 19, seq., 4, 5, 6, 8, 9.

Perama, 137.

Petits Champs des Morts, 15, 17, 19.

PETEA, 149.
PETEI KAPUSI, 27.
Petrion, Convent of the, 27.
PHANAR, 11, 14, 18, 28, 57, 58, 76, 81, 82.
PHANAR BAGHCHEH, 17.
Phanar Kapusi, 28.
PHILADELPHIA, [1].
Philadelphion, The, 25.

PHILIPPOPOLI, [3].

Carriage to town, 1 fr.

Consulate: Vice-Consul,
W. J. Heathcote.

Hotels: Central Feller; St. Pétersbourg. Philoxenus, Cistern of, 76.

Philoxenus, Cistern of, 76. Phocas, Cistern of, 76. Phrygia, [2].

Piale Pasha Mosque, 21, 4, 17, 89.

PIBI PASHA, 14, 21.

Placidia, Palace of the Empress, 65.

PLATE, 116, 18.

POLATLI, 123.
Station: Anatolian Rly.
PONTIC MOUNTAINS, [19].

Poiras Point, 106.

Pontus, [2].
Porphyry Column, 42.
Porta Caligaria, 37.
Porta Charsiou, 35.
Porta Gyrolimne, 38.
Porta Leonis, 31.
Porta Polyandriou, 35.

Port Bucoleon, 30.
Poseidon, Temple of, 106.
Postal Service, [7].
Powder Mills, 90.

PREDEAL, [3].

Hotel: Tuesk.
Custom House.

Press, The, [28].
PRIAPUS, 138.

PRIAPUS, 138.

Prince, Mosque of the, 63.

PRINCES' ISLANDS, 115-117, 6, 15, 17, 66, 69.

PRINKIPO, 116, 115.

Hotels: H. Giacomo, good.
Same proprietor as the II.
Royal at Constantinople;
15 fr. per diem, with
reduction for a long stay;
Cook's coupons taken; fine
view from terrace. H.
Imperial; H. Calppso.

Furnished Apartments by agreement; prices rise for the season.

Café on the Mole.

Carriage for tour round the island, P. 20-30; horse, P. 10-15; donkey, P. 5-10; kaik to Halki, P. 5; to Pendik, two pair of oars, P. 30-40.

Tel. Station, submarine cable to Asiatic coast.

Communication with Constantinople, Mal-tepeh, Kartal, and Pendik by steamers of the Mahsuse Co.

Proti, 116.
Protestant Cemetery, 88.
Protesilaus, Tomb of, 142.
PSANATIA, 23, 25, 52, 58, 90.
PSANATIA KAPUSI, 31.
Public Offices, 80.

Public Offices, 80.

Pulcheria, Cistern of, 76.

Pur Kuyu Mesjidi, 57.

Pursak Sô River, 122, 123.

Pyrgos, 102, 103, 14, 90.

Pyil, 116.

R.

Railways, [6]. Ramiz Chiftlik Barracks, 17 81. Ramazan Fast, 12, 13.

Rank, [25]. RED SEA, [20]. Religious Communities, [22]. Reservoirs, 101. RHODES, [1].

RHODOPE MOUNTAINS, [19].

RHŒTEUM, 150, 141. RIFÂT PASHA, 109. RILO DÂGH MOUNTAIN, [19].

Riva, 104, 106, 108. Riva Sû River, 106, 108. Robert College, 96, 82.

RODOSTO, Bisanthe, Raedestus, 118.
Sanjak of Adrianople,
Population: 25,000.
Vice-Consul: E. Dussi.
Hotel: Ville de Fodosto.

Means of Communication: A. Fraissinet et Cie once a week to Smyrna. Piræus, and Marseilles, and once a week to Constantinople. B. Mahsuse Steamer, 4 times a week to and from Constantinople. Florio Company, occasion-

P. & T. O. (European). Bank: Imperial Ottoman. Roman Catholic Cemetery, 88. Roses, Valley of, 101. Routes to Turkey, [2 seq.]. Roxalana, Türbek of, 61. Rufâi Dervîshes, 112, 20. RUMILI FANAR, 105, 91, 103, Rumili Hissar, 97, 91, 92,

RUMILI KALESI, 105. RUMILI KAVAR, 104, 103. Rusdiyeh, Thr. 81. Rustem Pasha Mosque, 64, 4,

18. Russian Palace, 100.

98, 109.

RUSTCHUK, [8], [4]. Consulate: Vice-Consul,

W. H. Dalziel. Schweizer Hotels: H. (Isla - khânch), near the pier; H. de la Gare, near the station.

S.

SABANJA, 121.

Station : Anatolian Rly. Hotels: Two fair hotels: good quarters for shooting. Post: Imperial Ottoman. Telegraph Office: European and Turkish.

SABANJA LAKE, 89, 121. Saddle Market, The, 76.

- S. Anastasia, Church of, 51.
- S. Andrew, Church of, 53. S. Barbara, Church of, 65.
- S. Barbara, Gate of, 29.
- S. Benoit Monastery, 16, 17.

S. Demetrius, Church of, 65. S. Dimitri, 20, 21, 89.

S. Diomed, Church of, 31.

S. Elias Church, 126.

S. George, Monastery of, 117.

S. George, Armenian Church of, 53.

S. George, Greek Church of, 36, 53.

S. John Baptist Church, 52, 56, 57,

S. Irene, 43, 11, 18, 24, 66, 67,

S. Mary, Church of, 53.

S. Mary ad Fontem Church,

S. Mary Chalkopratiana Mosque, 24.

S. Mary Diaconissa Church,

S. Mary Mouchliotissa, 57, 28. S. Mary Pammakaristos, 57,

S. Mary Panachrantos, 52.

S. Mocius, Cistern of, 76, 2. S. Nicholas, Greek Church of, 16, 17, 39.

S. Nicholas, Monastery of, 117.

S. Nicholas, Tower of, 38, 36. S. Pantalemon, Monastery of,

121. S. Peter and S. Mark, Church of. 28.

S. Pulchérie, College of, 82.

SS. Sergius and Bacchus, Church of, 50, 2, 11, 31, 90.

S. Saviour Pantepoptes, 57.

S. Saviour Pantocrator, 57.

S. Sophia (Nicsea) Church, 136

S. Sophia Mosque, 44-50, 2, 3, 10. 11. 17, 23, 24, 30, 39, 10, 11, 17, 23, 24, 3 58, 65, 66, 75, 78, 95. S. Thecla Church, 29.

S. Theodore Tyrone Church, 51.

S. Theodore Sphorakiou Church, 52.

S. Theophano Church, 52.

S. Theodosia Church, 57.

Sali Bazâr, The, 78, 93. Sali Mahmûd Pasha Mosque,

SALMA-TONRÛK, 56, 76. SAKARÎA RIVER, 121, 122.

SALONIKA, [4]. H.B.M. Consul-General:

Robert W. Graves, Esq., C.M.G. United States Consular

Agent: P. H. Lazarro. Means of Communication : - A. Aust. - Hung. Lloyd. (From Trieste) to Kavalla, Porto Lagos, Gallipoli, and Constantinople. Sund. every alternate week. (From Cple.) to Volo, Piræus, Crete, and Trieste, Wed.—B. Nav. Gen. It. (From Genoa) to Constantinople, Mond. every alternate week. (From Cple.) to Piræus, Sicilian ports, and Genoa, Wed. every alternate week .- C. sageries Maritimes. (From Syra) to Kavalla, Lagos, and Constanti-nople, Fri. every alternate week. (From Cple.) to Syra. Sun. every alternate week. D. Fraissinet et Cie. (From Marseilles) to Pedeagatch and Constantinople, every Wed. (From Cple.) to Mar-seilles every Thur. - E. seilles every Thur.— E. Courtji et Cie. (From Volo) to Mt. Athos, Gallipoli, and Constantinople every Sund. (From Cple.) to Volo every Fri. - F. Muhsûse Cie. To Mt. Athos, Kavalla, Porto Lagos, Dedeagatch, Gallipoli, and Constantinople. Sat. every alternate week.

Railway : To Mitrovitza, with a branch line from Uskub, connecting with the Servian system at Vranja.

Samanli Dereh, 119. Samson, [2].

Sanjakdar Mesjidi, **53.** Sanjak-i-Sherif, 68.

3an Stefano, 35, 89, 90, 91. SARALAN, 181.

SARDIS, [1]. SARI CHAI RIVER, 143.

SARI-KEUI, 123.

Station: Anatolian Rly. Sari Sû River, 122. Sari-yar, 104, 101. SARI-YAR, Bay of, 104.

SAZILAR, 123. Station: Anatolian Rly. Schools, 81. Sebetjilar kiosk, 26, 17. Sebil, The, 77.

SEKERIYEH KEUI, 108. Sekban Bashi Mesjid, 52. Selamlik, 11, 95.

Selim I., Türbeh of, 64.

Selim II., Türbeh of, 65. Selim III., Türbeh of, 64.

Selimiyeh Barracks, 114, 17. Selimiyeh Mosque 64, 4, 17,

76.

SELIMIYEH, 112. SELVI BURNU, 107. SERAGLIO, 65-69, 1, 11, 12, 17, 22, 26, 30, 42, 43, 58, 77, 81, 90, 95. Seraglio Gate, 77. SERAGLIO POINT, 8, 14, 17, 25, 29, 66, 81, 82, 91, 92. SERAI, 65, 69, 1, 4, 17, 78, 80, Seraskerat, The, 80, 11, 18, 24, 75, 78. Serasker Tower, 80, 9, 18. SERAPEION, 107. Serapis, Temple of, 106. Serpent Column, 41, 2. SERRAJ KHANEH, 76. SESTOS, 140. SET BASHI, 126. SEVEN BROTHERS, 100, 101. SEVEN CHURCHES, [2]. SEVEN HILLS, 23. SEVEN TOWERS, 39, 4, 8, 18, 25, 26, 29, 34, 64, 88. SHAH MELIK LIMAN, 138. SHAHR EUYUK, 123. SHAR DÂGH MOUNTAIN, [19].

SHAR-KEUI, 119.

Mahsûse Steamer three times a week to and from Constantinople. Shah-zadeh Mosque, 63, 4, 18, 25, 52, 64, 76. SHEHÎDLAR, 98. Sheikh Murad Mesjidi, 57. Sheitan Akindisi, The, 96, 97, 92. Sheitan Kemeri, The, 102. Shemsi Pasha Jami', 111. SHILEH, 92. SHUMLA, [3]. SID-EL-BAHR, 141. SIDON, 69.

SILIVRI, Selymbria, 118, 2, 89, 105. Kaza of Chatalia. Mahsûse Steamer twice a week to and from Constan-

SIGEAN PROMONTORY, 141.

SIGEUM, 149, 150.

tinople. Silivri Kapusi, 34, 53.

SIMOIS RIVER, 143.

SINAIA, [3].

fashionable summer resort, and summer residence of the King of Rumania; Paths. Hotels: Karaiman ; Sinaia.

Sinan Pasha Mosque, 133. Sinan Pasha Mesjidi, 57. Sinasli Kuyuk, 90.

SINJAN KEUI, 123. Station: Anatolian Rly. SIRKEJI ISKELESI, 25, 26, 90, 111.

SIVRI-HISSAR, 123. SKOMBRE KEUI, 103. SKUTARI, 111, 2, 5, 6, 8, 11, 12, 14, 15, 17, 19, 22, 32, 81, 82, 88, 91, 97, 106, 110. Skutari Cemetery, 118, 87. Slave Markets, 80.

SOFIA, [3].

SMYRNA, [1], [2], 149.

Minister : Sir George Buchanan, K.C.V.O., C.B. Consulate: Vice - Consul G. O'Brien Toulmin, Esq. Hotel: H. Bulgaria. SORGUN DEREH, 122.

So' UK CHESHMEH FOUNTAIN, So' uk Cheshmen Kapusi, 24,

43, 66, 67, 69. Sport, 89.

Staff College, 82.

STAMBĈL, 58, 4, 6, 8, 9, 11, 13, 14, 15, 17, 19, 21, 25, 75, 77, 78, 80, 81, 83, 88, 90, 95, 102.

STAMBÛL BOGHASI, 91. STENIA, 98, 99, 90. STENIA HARBOUR, 100. STRUMA RIVER, [19]. Studius, Monastery of, 53, 25,

31, 52, Sublime Port, 80, 18, 66. Sudluje, 14, 17, 21, 107. Suleiman I., Türbeh of, 61. Suleimaniyeh Mosque, 59, 4, 11, 18.

Sultan Abdul Mejid, Türbeh of, 64. Sultan Ahmed Fountain, 11. Sultan Ahmed Mosque, 11, 18,

24, 39. Sultan Bayezid, 6. Sultan Bayezid Mosque, 11, 18, 78.

Sultan Mahmud II., Tomb of, 11, 65. Sultan Muhammad. 6.

SULTAN CHIFTLIK, 113. Sultanieh, 108. Sultaniyeh Kalesi, 141.

Sultan Muhammad II., Mosque of, 62, 23, 28, 52. Sultan Osman Hawusi, 103.

Sultan Selim, Mosque of, 11, 18, 23, 28,

Sultan Suleiman, Mosque of, 4, 11, 18. Sultan Valideh Jami', 16. Sultans, List of, [17]. SCLU KULRH. 35. Sulu Monastir, 53. Sureh-Emineh, Procession of, 13. Sururi Mosque, 20. Su-terazi, The, 77, 102. SWEET WATERS, 89, 12, 8, 9, 11, 14, 17, 25, 69, 75, 78, 103, 109, SYKI, 124. SYMPLEGADES, 105. STRIA, [2], [19], [20]. SYRIAN MOUNTAINS, [20].

T.

Tahmis Bazár, 79. TAKSIM, 17, 18, 81, 93. TAKSIM GARDENS, 19, 89, 93. Taksim, The, 37, 77, 101, 103. TARSUS, [2]. TASHLANJIK B RNU. 105. Taûk Bazûr, 24, 42. Taurus, Forum of, 43, 64. TAURUS MOUNT, [19], [20]. TAVLAJIK CHIFTLIK, 108.

TAVSHANJIK, 120. Station: Haidar Pasha .-Ismid Rly. Taxes, [27].

Tekfér Serai, 36, 2, 11, 18, 23, 32, 36, 90, Tekkehs of Dervishes, 83. Telegraphs, [8].

TEMESVAR, [3]. Hotels : Kronprinz; Hungaria.

Sights: Museum. Tenedos, 144, 149.

Tersane, The (Arsenal), 20, 17. Teskereh, [7]. Theatres, 86.

Theodosius, Cistern of, 76. Theodosius, Column of, 42, 69. Theodosius, Forum of, 24, 25, 43.
Theodosius I., Palace of, 64.

Theodosius I., Palace of, 64.
Theodosius II., Walls of, 32,
90.

THERAPIA, 99, 89, 90, 96, 102, 106.

Hotels: Summer Palace
Rotel, good but expensive.

If d'Angleierre, better
known as H. Petala, good
and confortable; H. Costi,
or New Ho'el; 16 fr. pr diem.
Horses and kaiks for hire.
Constanthople prices.

Lodgings by agreement. Telegraph Station:

Communication with Constantinople and Bo-porus ports by steamers of Shirketi-Hairieh Co. several times a day.

Carriage - road to Pera, about an hour's drive.
THERAPIA HABOUR, 100.
THERACE, [19].
THRACIAN BOSPORUS, 1.

THROSMOS, THE, 149.
Thunderbolt, Mosque of the,

128. Thyatira, [1].

THYATIRA, [1].
TIH, DESERT OF THE, [20].
Titles, [34].

TORAT DEREN VALLEY, 108. TOP-KHANEH, 19, 8, 9, 10, 14, 15, 17, 18, 80, 81, 92, 93,

97. Top-Khaneh Arsenal, 19, 93. Top-Khaneh Barracks, 17. Top-Khaneh Fountain, 19, 17,

Top-Khâneh Mosque, 17. Top Kapusi, 85, 26, 29. Toklu Dede Jami', 29. Trade, [25].

Transfiguration, Monastery of the, 116.
Treasury, 12.

Treasury, 12.
Trebizond, [2].

TRIESTE, [4].

H. B. M. Consul: J. B. Spence.

United States Consul: F. W. Hossield.

Hotels: H. de Ville; H. Delorme; Aguila Nero.

Means of Communication:
A. Aust.-Hung. Lloyd. i.
Every Tues. to Brindisi,
Corfu, Piræus, and Constantinople in 6 days, and by
transhipment at Piræus to
Chio and Smyrna in 5 days.

ii. I very Sun, to Fiume, Patras, Katakolo (for Olympia), Kalamata, Piræus, Smyrna, Mitylen , Gallipoli, and Constantinople in 9 days, calling once a fortuight at Syra. iii. Every Thur. to Fiume, Corfu, Canea, Rettimo, Candia, Piræus, Volo, Salonika, Lagos, Kavaila, Dedeagatch, Gallipoli, and Constantinople, in 14 days, calling once a fortn. Argostoli, Zante, and Cerigo. Navigazione Ital. Every Fri. to Venice, Ancona, Brindisi, Corfu, Piraus, and Constantinople in 10 days; and every fortn. by ranshipment at Piræus, to thio and Smyrna in 10 days.

TRILIA, 124.
TRIPOLI, [20].
TROAD, [1], [2].
Trojan Porticoes, 25.
TROY, 145.
TROY, PLAIN OF, 142-150.
Tulip Mosque, 64.

TUMLO, 123.

Station: Anatolian Rly.
TURKEY, AREA OF, [18]; Constitution of, [21]; Decorations in, [25]; History of, [18]; Language of, [28]; Population of [18]; Rank in, [25]; Reigning Family of, [20]; Titles in, [34]; Vocabulary of, [31].

TURN SEVERIN, [3]. Hotel: Europe.

Sights: Remains of Trajan's Bridge across the Danube.

TUTUN CHIFTLIK, 120.

Station: Haidar Pasha.—
Ismid Rly.

TÛZLA, 120.

Station: Haidar Pasha.— Ismid Rly. TJ.

Uftadi Effendi, Mosque of, 127. Ujek Tepeh, 149. Ukeuz Liman, 110, 112. Ulfer Chai River, 125. Ulu Jami, 127. Umur Yeri, 103, 107. Umur Yeri, 103, 107. Um Kapan, 14. Un Kapan, 14.

USHAK. 123.
Station: Anatolian Rly.
USKUDAR, 111.
USUMI RIVER, [19].
USUM Charshi, 27.
USUN KEMER, 103.
UZUN CHAI VALLEY, 136.

٧.

Valens, Aqueduct of, 75, 11, 18, 24, 27, 51, 52.
Valideh Bend, 101.
Valideh Khân, 80, 13, 18.
Valideh Sultan Keuprisi, 14.
Valideh Sultan, Türbeh of, 64, 65, 22.
VANI KEUI, 109, 17.

VARNA, [3], [5].
British V. Consul: Lieut.Col. P. H. H. Massey.
Hotels: H. de Russie;

VARDAR RIVER, [19].

H. d'Angleterre.

Steamers: To Constantinople: Austro-Hungarian
Lloyd, once a week; Messageries Maritimes, occasionally; Cie Russe, every
Wed.; Courtji et Cie, once
a week.

Digitized by YEFA MEIDAN, 51.

Verciorova, [3]. Veterinary School, 82.

VEZIR KHÂN, 122, 18. Station: Anatolian Rly.

VIENNA, [3].

Hotels: Metropole; Imperial; Grand; Archduke Charles.

Vlach Serai Church, 28.

VLANGA BOSTAN, 11, 23, 27, 31, 35, 58, 90.

w.

Walls of Constantinople, 25. Water Towers, 77, 102. Weights and Measures, [13]. Y.

Yaila Viaduct, 122. Yali Keui, 108. Yali Kiosk Kapusi, 26, 17, 65, 66.

YALOVA, 119.

Nähieh of Kara-Mursal.

Mahsūse Steamer three
times a week to and from
Constantinople.

YAPILDAK SÖ RIVER, 140.

YAREMJEH, 120. Station: Haidar Pasha. Ismid Rly. Yedi Kardash, The, 100. YEDI KULEH, 39, 11, 18, 25, 29, 58, 90. Yedi Kulch Kapusi, 33. YELKENKATA BURNU, 119. Yellû Dâgh, 119. YEMEN, [20]. Yemish Bazar, 27. Yeni Aya Kapu, 27. Yeni Charshi, 17. Yeni Kapu, 11, 31, 90. Yeni Keui, 99, 6, 149. YENI MAHALLE, 104, 13, 91, 101, 112, Yeni Mevlevi Khâneh Kapusi, 34.

YENI-SHEHR, 133, 150. Kaza of Ertoghrul Sanjak. Population: 2500. Khân: A good one. Yeni-Shehr Cape, 141.
Feni Valideh Jami', 64, 65, 16, 17, 18, 26, 78, 93, 95, 112.
Feni Valideh Sultan, Sebil of, 78.
Feribatan Serai, Cistern of, 75, 2, 11, 24.

Yerdeli, 125. Yerli Keui, 91. Yeshil Jami', 127, 135. Yeshil Türbeh, 127. Yessir Bazari, The, 80. Yilderim Jami', 128. Yildiz Kiosk, 95, 12. YOROOK KALESI, 106, 104. YORHODAGH, 107. YUM BURNU, 106, 105.

Z.

Zeineb Sultan Cheshmeh, 78. Zeirek Külisse Jami', 57, 11. Zeus Urius, Temple of, 106. Zindan Kapusi, 27.

LONDON:

PRINTED BY WILLIAM CLOWES AND SONS, LIMITED, DUKE STREET, STAMFORD STREET, S.E., AND GREAT WINDMILL STREET, W.

MURRAY'S HANDBOOK ADVERTISER,

1914-1915,

CONTAINING

USEFUL INFORMATION FOR TRAVELLERS,

RAILWAY

AND

STEAMBOAT COMPANIES,

HOTELS,

AND

MISCELLANEOUS ADVERTISEMENTS.

LONDON: EDWARD STANFORD, LTD.,
12, 13, & 14, Long Acre, W.C.

Cartographers to His Majesty the King.

Digitized by Google

THE CONTINENT, VIÂ DOVER AND OSTEND.

BELGIAN STATE RAILWAYS

And MAIL PACKET SERVICE.

CHEAPEST RAILWAY TRAVELLING in the WORLD.

SEASON TICKETS available 5 and 15 days.

EXCURSION TICKETS to BELGIUM and SWITZERLAND during the Summer Season at LESS THAN SINGLE FARES.

"RUNDREISE" OR COMBINED TOUR TICKETS

issued at net Official Prices. Quotations free on application, and tickets supplied at a few hours' notice from the Offices in London.

53, Gracechurch St., E.C.; 72, Regent St., W.; and Belgian State Railways Offices, 47, Cannon St., E.C. (information only). Dover: Friend & Co.; and on the Admiralty Pier.

KHEDIVIAL MAIL LINE

FAST BRITISH PASSENGER STEAMERS.

GREECE-TURKEY SERVICE.—Steamers from Constantinople every Tuesday after arrival of Saturday's Orient Express train from London and Paris, for Smyrna, Piræus, and Alexandria. Return from Alexandria every Wednesday.

HOLY LAND, SYRIA, AND ASIA MINOR SERVICE.—Frequent and regular departures from Constantinople by large and comfortable Steamers for Gallipoli, Dardanelles, Mitylene, Smyrna, Chios, Rhodes, Mersina, Alexandretta, Lattakia, Tripoli, Beyrout, Caiffa, Jaffa, Port Said, and Alexandria.

CYPRUS SERVICE.—Steamers from Alexandria every Tuesday afternoon, and from Port Said every Wednesday morning for Famagusta, Larnaca, Limassol, and Papho.

EGYPT-SUDAN SERVICE.—Regular direct Sailings between Suez and Port Sudan (Suakin optional), whence trains may be taken to Khavtoum.

RED SEA SERVICES.—Steamers leave Suez every Monday for Jeddah, and fortnightly for all Red Sea ports up to Aden.

Particulars from Company's Offices at London (87, Bishopsgate), Alexandria, Constantinople, and Suez; and from all Tourist Agencies.

"NUELLENS HOTEL,"

AACHEN-AIX-LA-CHAPELLE.

OPPOSITE THE ELISENBRUNNEN. COMPLETELY RENOVATED. Under the same management and in conjunction with 3 Bath Hotels and Dependances—Palais Thermal: "KAISERBAD HOTEL," "NEUBAD HOTEL," "QUIRINUSBAD HOTEL.

The Famous Sulphur Spring rises in the Palais Thermal: "Kaiserbad Hotel." LIFT. Electric Light. Central Heating. Large Garden.

AIROLO HOTEL LOMBARDI

And DEPENDENCES.

Best situated, in middle of large shady garden, Electric Light throughout. Telephone. Carriage and Saddle Horses. Large Glass Verandah. Baths, Tollet, Garage. All modern comforts. Pension, fcs. \$-12 (reduction in June and September). Also Proprietor of the Hotel Piora, Piora, and Hôtel Mont Frosa, 8t. Gothard Pass.

Electric Light. ARLES-SUR-RHÔNE (FRANCE). Auto-Garage

First-class Hotel and the best equipped in Arles. Entirely re-furnished and re-decorated. Only Hotel adjoining Roman Forum. Only entrance to Roman Catacombe in the Hotel. All modern accommodation and sanitary arrangements. Plelphone. English spoken. Omnibus meets every acrain. Table d'Hote Luncheons and Dinners at separate Tables. Private Dining Saloons Smoking Room, Bath Rooms, Automobile Garage, &c. Steam Heating, Automobile Cracursions. Every Comport appropriate to Farmilies. Modernare Prices. Managing Proprietor, F. BESSIERE

Digitized by GOOG

HOTEL SCHRIEDER ZUM DEUTSCHEN HOF.

Near the Baden Railway Station. Comfortable Accommodation. Moderate Charges. Electric Light. M. ERNE, Proprietor.

Stanford's Compendium of GEOGRAPHY AND TRAVEL

(NEW ISSUE).

In Thirteen Volumes. 15s. each.

BAYEUX.

CRAND HOTEL LUXEMBOURG.

Entirely Refurnished. Complete Hydropathic Bath Installation.

Restaurant à la Carte. Near the Cathedrall. Garden. Terrace.

English spoken. Two large Billiard Saloons,

BEYROUT (Syria).

GRAND HOTEL D'ORIENT

THIS FIRST-CLASS HOTEL, newly rebuilt, enlarged and furnished with the latest improvements, situated in the best and healthiest part of the city, offers every comfort. Commanding a fine view of the Mountains, Bay, and Suburbs. With lofty, dry, and large Bedrooms. Hot and Cold Baths. Reading and Smoking Rooms. Excellent Cuisine and Service. Moderate Charges. Arrangements for prolonged stay. Interpreters meet all steamers. All European languages spoken. The only Hotel recommended by Cook. Electric Light throughout.

N. BASSOUL & SONS. Proprietors.

... 2000002 & 2000, 110,

BLAIR ATHOLL.

ATHOLL ARMS HOTEL.

BLAIR ATHOLL is much the nearest and most central point from which to visit Killiecrankie, the Queen's View, Loch Tummel, Rannoch, Glen Tilt, Braemar, the Falls of Bruar, Garry, Tummel, and Fender; the Grounds of Blair Castle, etc.; and it is the most convenient resting-place for breaking the long railway journey to and from the North of Scotland. Golf. Salmon and Trout Fishing. Electric Light throughout.

D. MACDONALD & SONS, Proprietors.

BLAIRGOWRIE.

GUNN'S QUEEN'S HOTEL.

(UNDER ROYAL PATRONAGE.

The largest and leading Hotel in Blairgowrie. First Class. Officially appointed by all the Automobile Clubs. Free Garage.

Telegrams; "Gunn, Queen's, Blairgowrie."

BLOIS.

CRAND HOTEL AND CRAND HOTEL DE BLOIS.

First Class throughout. Highly recommended. Central Heating. Electric Light. Bath Rooms. English spoken. Telephone: 1.17.

L. HALLOPPÉ, PROPRIETOR.

BORDIGHERA.

HOTEL ROYAL

First-class English Hotel. Hydraulic and Electric Lift to secure the continuous working. Situated full south, on elevated ground over "Strada Romana," in a most sheltered position, commanding the finest view over the town and the whole coast. All the front rooms have balconics and fireplaces. Electric Light and Central Heating throughout. Private Suites of Apartments with Bathrooms and Toilet. Large Lounge Hall. Billiard Rooms. Large Terrace with Sun-50. Omnibus to all Trains, and, on request, also at the Frontier Station of Ventiniglia Carage for Motor

nre-Bath3,400 feet BRUNIG, Switzerland. Oberland above Sea. BRUNIG, Switzerland.

GRAND HOTEL & KURHAUS BRÜNIG.

Railway Station two hours from Lucerne and Interlaken. Most comfortable Hotel. 150 Beds. Electric Light. Central Heating. Lift. Apart-ments with Private Bath and Toilette. Car-riages. SPLENDID HEALTH RESORT.

MAPS.

The best Tourists' Maps of all parts of the World are kept in stock by

EDWARD STANFORD, Ltd., 12, 13, & 14, Long Acre, London, W.C.

Write stating requirements.

CANNES.

HOTEL DE FRANCE.

80 splendid Rooms, Central Position. Ten minutes from the Beach, Central Heating, Lift. Electric Light. Garden. Terms from 10 frs. a day.

In Summer: CENTRAL HOTEL, à VITTEL (Vosges).

CHAMONIX.

CHAMONIX.

HOTEL PENSION BALMAT.

Highly recommended. Spiendid View of Mont
Blanc and Alps. Moderate Terms. Good
Cuisine. Breakinst, 1 fr.; Luncheon, 2 fr.;
Dimer, 250 fr. Nies Room, 1,80, 2, 3, and 4 fcs.
Very moderate Pension Terms from 6,50 fr.

Meal à la carte at all hours. Baths. Electric
Light. Telephone, No. 19. English, German,
and French spoken.—Mme. C. CAROLINE
BALMAT, Proprietress.

CARLSBAD.

EST-END HOTE

Villa Carlton. Villa Cleopatra. Villa Hohenburg.

Honoured by H.M. the King of England, T.I.H. the Grand Dukes of Russia and
Grand Duchesses of Russia, the Shah of Persia, H.H. the Khedive of Egypt, &c.

The Savoy is situated in the West-End quarter, the finest, prettiest, and healthiest of Carlsbad, in close proximity to the different Springs, surrounded by beautiful Gardens and Woods. Verandah. Gardens. Terraces. Vienna Orchestra. Every Modern Comfort. Apartments with Private Bath. During May and September reduced terms. Telegraphic Address: "SAVOY HOTEL, CARLSBAD."

Fashionable Restaurant, famous for its excellent Cuisine.

A. AULICH, Proprietor.

Connected with Astoria Hotel, Paris; Hotel Roches Noires, Trouville; Hotel Imperial, Nice.

COLOGNE.

NV HNTF

COUTANCES.

CRAND HOTEL DE FRANCE.

Centre of the town. First-class House. Recommended to Families. Member of the French, Belgian, and English Touring Clubs. Omnibus meets all Trains. Telephone No. 20.

CONTRÉXEVILLE (Vosges, France).

COSMOPOLITAN HOTE

Newly built. Situated on a Hill. Splendid View. Modern Comfort. Lifts, Baths, Central Heating, Telephones. Magnificent Private Garden. Very First-Class Hotel. PETIT, Proprietor.

DUBLIN.

Charming situation, overlooking Stephen's Green Park. Most Central Position.

HELBOURN Moderate Charges.

Electric Light. Free Garage. Elevators.

DULVERTON.

Great Western Railway Junction, 34 hours from London.

CARNARVON ARMS HOTEL.

Old-World Garden and Home Dairy. Adjoining good Golf Course. Five miles Private Trout Fishing. Wild Red Deer, Fox, Otter Hunting. Tennis, Billiards. Booklet, free. Telephone: 2. Wire: "NELDER, Dulverton."

ENGELBERG, near LUCERNE (Switzerland).

HOTEL NATIONAL.

Open June 1st to September 30th. 3,200 feet above Sea Level. First-Class Hotel. 150 Beds. Splendid free situation. Large shady Garden; Lift; Electric Light in all the rooms; Central Heating; Baths on every floor. Pension Terms; June and September, from 6 frs.; July and August, from 7 frs. daily. Omnibus at Railway Station. Prospectus free.

EVIAN LES BAINS (Haute Savoie), FRANCE.

The most ideal Spring and Autumn Resort on the French side of the Lake of Geneva.

L'ERMITAGE.

FIRST-CLASS HOUSE. EVERY MODERN COMFORT.



THE HOME OF REST AND COMFORT.

SEASON: APRIL TO NOVEMBER.

In May, June, September and October, Terms from 14 francs a day inclusive. Resident Doctor.

M. AUG. FLORINETTI, Manager.

EXETER, DEVONSHIRE.

POPLE'S NEW LONDON HOTEL

PATRONISED BY THE ROYAL FAMILY.

ADJOINING NORTHERNHAY PARK AND NEAR THE CATHEDRAL.

A charming 18th Century Hotel, with every modern comfort and luxury. Electric Light. Beautiful covered Courtyard (with fernery and fountain in centre) as Lounge.

Night Porter. Splendid New Motor Garage with lock-up private boxes and inspection pits. Officially appointed by "Royal Automobile Club," Automobile Association, and "Motor Union." Hotel Omnibuses at Stations.

FRANKFORT-ON-MAIN.

HOTEL GERMANIA.

Immediately opposite the Right-hand Entrance to the Railway Station. Beautiful Garden 60 Rooms, 90 Beds. Every Modern Comfort. Electric Light. Central Heating, Baths, Lift. Nicely furnished Rooms from 2.50 Marks upwards, Light, Attendance, and Heating Included. Tariff in every room. Managed by the Proprietor, Fred Schmutz, many years Head Waiter at Hotel de Paris, Strassburg, Alsace.

itiful Gard J. Baths, I sing include ting include Baths, I liful Gard

GENOA.

GRAND HOTEL DE GENES.

Quiet Rooms with Bath and Toilette. Full South. All Comforts. Restaurant. Tea Room. Daily Concert. Garage.

G. & R. BONERA, Proprietors and Managers,

GENOA.

MODERN COMFORT. PENSION FROM 8 FRANCS.

Central Heating. Restaurant. Electric Light. Lift. Moderate Prices.

GENOA.

HOTEL VICTORIA.

PLACE ANNUNZIATA.

Specially recommended for Families. Every Modern Comfort. Rooms and Suites with Bath. Quiet sunny Rooms. Running Hot and Cold Water. Central Heating. D. MELANO, PROPRIETOR.

GLION above MONTREUX, TERRITET. Grand Hotel du Righi Vaudois Glion.

TIRST-CLASS HOTEL, enlarged and entirely renewed, with the best comfort. 150 Rooms. One of the finest cituations in Switzerland. Central Heating. Moderate Charges. Open all the year. Beautiful Garden and Park. Apartments with Private Bath Room. E. RIECHELMANN, Proprietor.

HAVRE, NORMANDY HOTEL,

109, 108, RUE DE PARIS (Centre). FIRST CLASS.

Lift. Central Heating. Electric Light. Restaurant à la Carte. Well-stocked Wine Cellar. Breakfast, 3 fr. Table d'Hôte, 3 fr. 50 c. Large Smoking Hall. English Newspapers. Music and Reading Rooms. Private Bath Rooms. Interpreter speaks all Languages. All Rooms with Running Hot and Cold Water.

Only Hotel in Havre with Lift and Central Heating. A. MOREAU, Proprietor.

HEIDELBERG. HOTEL DE L'EUROPE.

THIS most charming FIRST-CLASS HOTEL stands in its own Park, situated in the best part of town, near the Station. All Modern Comfort, Apartments and Single Rooms with Private Bath and Toilette, many rooms with running Hot and Cold Water. Open-Air Restaurant, Garden Concerts. Hot-Water Heating throughout. New Garage. Arrangements made for stay. Specially patronised by the leading members of English and American Society. F. GABLER, Proprietor.

HEIDELBERG.

VICTOR

CLASS in every TRST CLASS in every respect. Beautiful situation. Newly enlarged and renod. Apartments:

d. Apartments:

vated. Apartments with Bath. Terrace Restaurant. Garage. Concert every Specially reconsevening. Specially recommended to English and American Society. Arrangements made for a stay. MÜLLER & PIGUERON, Proprietors. a stax.

Specially recol_ Apartment.

(SWITZERLAND).

Beautiful Village above the Lake of Constance, 2,700 feet.

HOTEL FREIHOF and SCHWEIZERHO

First-class Family Hotels. 180 Beds. Afford every home comfort. Own large parks. 9 tennis courts. Own farm, Goats whey. Modern Hydropathic Establishment. Daily Concerts, Dances. Pension from 7 frs. Garage, Please write for Pamphlets. Propr., Altherr-Simond.

BAD KISSINGEN (BAVARIA). HOTEL VICTORIA & KAISERHOF.

First Class. 220 Rooms. Latest comfort. Opposite Kurgarten, Springs and new Covered Promenade. Two Halls. Large Garden. Verandah-Restaurant. Single Rooms and Apartments with Private Bath and Toilet. Apply for Prospectus. Gg. Liebscher, Proprietor,

KREUZNACH.

HOTEL ORANIENHOF (First Class).

NNEST and highest situation, in the most extensive private grounds; near the Kurhaus and the Salines. The leading First-class Hotel. Extensively visited by Royalty and English and American families. Every modern comfort. Radium-Sol Mineral Baths in the house. Lawn Tennis; Shooting and Fishing. Moderate Terms. Advantageous arrangements.

H. D. ALTEN, Proprietor.

> LAIRG, N.B.

> > THE

SUTHERLAND ARMS HOTEL

Is beautifully situated, looking up the wide expanse of Loch Shin, and surrounded by the finest scenery.

GOOD FISHING ON SEVERAL EXCELLENT LOCHS

Excellent 9-hole Golf Course adjoining Hotel.

OFFICIALLY APPOINTED HEADQUARTERS SUTHERLAND OF SCOTTISH AUTOMOBILE CLUB.

Telegrams: "Wallace, Lairg."

WILLIAM WALLACE, Proprietor.

Sutherland Motor Traffic Company conveys the Mails to and from Lairg to Lochinver, Scourie, Laxford, and Tongue, thus ensuring a regular and efficient service. Motors for Hire by week or month.

LLANGOLLEN, NORTH WALES.

HAND HOTTH

On the Banks of the Dee.

One of the most convenient in this "Lovely Vale," and second to none for Comfort, Catering, an outhout. Fasting Rooms. Go Bedrooms. Large Private Sitting Rooms. Electric Light throughout. Favouri-forspoof: 19 stop between Holyhead and London. Golf. Extensive Motor Garage for 40 Cars. Posting in a wijork Catering and Control of the Branches. National Telephone: No. 7.

Address: "HAND, LLANGOLLEN." Resident Proprietor, J. S. SHAW.

LOCARNO TERMINUS of the GOTHARD RAILWAY on LAGO MAGGIORE.

BEST STOPPING PLACE ON THE ITALIAN LAKES.

23 hrs. from London. 15 hrs. from Paris. 4 hrs. from Milan. 6 hrs. from Genoa. 4 hrs. from Lucerne.

OPEN the whole year. Most luxurious and comfortable home for all the seasons in Italy or Switzerland. Patronised by all the Royal Families. Unrivalled situation in the finest climate of Europe; without snow, wind, or fog, but with plenty of sunshine. Entirely adapted for winter residence. Pronounced by the body Physician of H.M. The King of Bavaria and University—Prof. Altors Martin—to be the healthiest and best All Seasons Resort. Beautiful walks and mountain excursions. English Church, Doctor, Society. Lift. Private Steamer and Carriages for visitors. Exquisite Culsine. Moderate Charges. Electric Light in every room. Golf. Tennis.

Messrs. BALLI, Proprietors.

LISBON.

HOTEL DURAND (English Hotel) LARGO DO QUINTELLA.

FIRST-CLASS ESTABLISHMENT. Situated in the most central part of the Town. Recently enlarged and renovated. Terms en pension. Electric Light. Lift.

MURRAY'S

Price 3s. 6d.

LYNTON, N. DEVON (The English Switzerland).

VALLEY OF

LARGEST, MOST UP-TO-DATE.

LIFT. RADIATORS. MOTOR GARAGE WITH PIT.

Excursion Coaches leave the Hotel daily.

Well-appointed Carriages and Horses from Hotel Stables. Telegrams: "HOLMAN, LYNTON." Telephone No. 49.

ALSO IMPERIAL HOTEL FOR MORE MODERATE TARIFF.

MADEIRA (FUNCHAL). No Winter. No Dust.

34 DAYS' VOYAGE FROM ENGLAND. 7 FROM NEW YORK.

REID'S TELS (ESTABLISHED 1850.)

By appointment to H.R.H. the late Duke of Edinburgh.

BY appointment to H.K.H. the late Duke of Edithourgh.

REID'S PALACE HOTEL, and ANNEXES.—Situated on the Cliffs to the west of Punchal, on the New Road, overlooking the Sea. Grand view of the Mountains. Sea bathing and beating all the year round. Lift Largest Gardens in Madeirs. French Cuisine. Open all the year. Swiss Manager. CARMO HOTEL,—In sheltered central position. Large Gardens. These FIRST-CLASS HOTELS afford every comfort for families and travellers, giving great choice of situation. Electric Light throughout. Tennis Courts, large gardens, baths, reading and smoking rooms. Lounge. English, French, and German newspapers. Billiaris. The SANITARY arrangements by the BANNER SANITATION CO., LONDON. Water laid on in iron pipes from a mountain source direct. All Steamers met. Pension from 9, to 29, per diem, according to accommodation. REID'S MOUNT PARK HOTEL.—2,000 ft. above sea. Beautiful situation, Pamphlet Free. Apply to MADEILA AGENCY, II. Adam Street, Strand, London, W.C.; Messrs. T. 600K & SON, Ludgate Circus, E.C.; THE HOTEL TARIFF BUREAU, 275, Regent Street, London, W. at the STEAMSHIP COMPANIES' OFFICES; or from W. & A. Rell, Madeira. Lieber, A B C, and Unicode.

MARIENBAD.

KLINGER. HOTEL

FIRST-CLASS ENGLISH HOUSE. 220 ROOMS.

Best Position in the Town. Opposite the Springs "Kreuzbrunnen" and the Bathing Establishment. Hall. Three Lifts. Electric Light. Twenty Baths. Vacuum Clean-Establishment. Han. Thee lines. Best Golf Links. Considerably enlarged, 1908/10.

J. A. RUBRITIUS, Proprietor, Purveyor to the Court.

MILAN.

HOTEL CAVOUR.

The Finest, Quietest, and Healthiest Situation in the Town. Facing the Park.

Every Modern Comfort. Railway Booking Office in the Hotel.

HEIRS SUARDI, Proprietors.

MILAN.

HOTEL DU NORD ET DES ANGLAIS.

On the Central Railway Station Square.

First-class Family Hotel with every modern comfort. Apartments with Baths, and Rooms with Hot and Cold Running Water. Dark Room and Auto-Garage.
C. GALLIA, PROPRIETOR.

MILAN.

BELLINI'S

HOTEL TERMINUS,

Place Gare Centrale.

CARLTON
PALACE HOTEL

Right opposite the Bath Houses and Park.



MILAN.

First Class.

CENTRAL.

PRIVATE BATHROOMS.

HOTEL SUISSE.

A 1 Swiss House, recommended for sojourn. Lift. Central heating. Modern comforts. Moderate charges.

J. P. HUG, Proprietor.

NUREMBERG.

GOLDEN EAGLE HOTEL

FIRST-CLASS FAMILY HOUSE. 150 Beds. Most central and best position. Specially patronised by English and Americans. Arrangements made. Electric Light and Central Heating throughout. Lift. Rooms with Private Baths. Omnibus meets all trains. Under the Personal Management of the Proprietor:

OSTEND.

THE SPLENDID HOTEL.

Facing the Sea and Baths. Next to the Palace of the Royal Family. All modern Comforts. Rooms from 6 fr., light and attendance included. Pension. Meals served at Separate Tables.

Cable Address: "SPLENDID, OSTEND."

OSTEND.

GRAND HOTEL DU LITTORAL

(THE LITTORAL).

Facing the Sea, most fashionable position. Room from 4s. Full board from 10s.

Dépendance: ASTOR HOUSE. Full board from 8s.

POITIERS.

CRAND HOTEL DE FRANCE.

Very comfortable. Highly recommended. Year to Historical Monuments, Public Gardens. Garage. Cellar and Cooking recommended. Telephone: 24. A.C.F., T.O.F. English spoken.

ROBLIN, Proprietor.

STANFORD'S

GEOLOGICAL ATLAS of GREAT BRITAIN and IRELAND.

By H. B. WOODWARD, F.R.S., F.G.S.

Price 12s. 6d. net.

GRAND HOTEL MARINI.

First Class. Unrivalled for its healthy, quiet, and central situation.
Full South. Electric Light and Hot-Water Heating in every Room.

(OPEN ALL THE YEAR.)

EUGÈNE MARINI, Proprietor.

Via del Babuino.

ROME.

Piazza del Popolo.

GRAND HOTEL DE RUSSIE

Most healthy, quiet, and central position.
FIRST CLASS. MODERATE CHARGES.

100 Private Bathrooms, Numerous Suites & Single Rooms facing the Garden.

The only Hotel in Rome having a Large and Sunny Garden.

F. & L. SILENZI, Proprietors.

ST. PETERSBURG.

GRAND HOTEL

18 & 20, GOGOL STREET.

First-class Hotel in the centre of the city. Near all places of interest. Entirely Renovated. Electric Light throughout. Apartments with Private Bath and Rooms from 2 Rbl. Excellent Cuisine. Breakfast, 60 Kop.; Lunch, 75 Kop.; Dinner, 1 Rbl. 50 Kop., and à la carte. Best Russian and Foreign Wines. International Correspondence. Auto and Omnibus meet all trains and steamers.

TH. SCHOTTE, Proprietor.

ST. PETERSBURG.

HOTEL D'ANGLETERRE.

Commanding the most beautiful View over St. Isaac's Square.

Re-opened 1913 after having been entirely reconstructed and newly furnished. Fitted with all Modern Conveniences and Sanitary arrangements. English Billiards.

MODERATE PRICES. ENGLISH MANAGEMENT.

TH. SCHOTTE, Proprietor.

ST. PETERSBURG.

GRAND HOTEL D'EUROPE.

Perspective Newski et Rue Michel. Most Central Position.



Leading Hotel of the Capital, with all Modern Comforts. Single Bedrooms from 3 roubles, and with Private Bath from 7 roubles upwards. Elegant Restaurant. Largest Roof Garden in Europe. All languages spoken. Under Swiss Management.

Telegraphic Address; "EUROPOTEL, PETERSBURG."

J. WOLFLISBERG-GIGER, General Manager.

SAMADEN 10 minutes from ST. MORITZ.

THE HOTEL BER Engadine.

200 BEDS.

FIRST-CLASS FAMILY HOTEL, close to the Famous SAMADEN GOLF LINKS Splendid Situation in its own Garden. New Public Rooms. English Church. SUMMER & WINTER SPORT. MODERATE TERMS, LATEST IMPROVEMENTS.

FASHIONABLE SEASIDE RESORT ON THE NORTH SEA.

Parisian Lamoureux Orchestra. Season, June to September 30.

PALACE HOTEL. HOTEL D'ORANGE. SAVOY HOTEL. GRAND HOTEL.

HOTEL KURHAUS. HOTEL RAUCH.

All situated on Scheveningen's splendid Sea Front.

SIENNE, ITALY. CRAND HOTEL CONTINENTAL AND PENSION.

Electric Light. Only house with Central Heating throughout. Lift. Every Modern Comfort. ALFRED ZAZZERA, Proprietor. ROME.

MURRAY'S HANDBOOK FOR

ROME.

PRICE 10s.

STANFORD'S LONDON ATLAS OF UNIVERSAL CEOGRAPHY.

FOLIO EDITION.

Exhibiting the Physical and Political Divisions of the various Countries of the World. Third issue, revised and enlarged. 110 Maps, and a list of names, with latitudes and longitudes. Size when shut, 17 by 23 inches. Weight $27\frac{1}{2}$ lbs.

Third Edition. Imperial folio, half-moroeco extra, price £12; full moroeco, £15.

"Does the greatest credit to the Publisher's enterprise, and in a more general way to British map-making."—Spectator.

"This magnificent Atlas."-Scotsman.

SERIES OF LIBRARY MAPS

Showing the most recent political boundaries, and the general geography of the continents with the greatest accuracy and detail. Railways, Canals, and submarine telegraph cables are clearly marked.

EUROPE. ASIA. AFRICA. N. AMERICA. S. AMERICA. AUSTRALASIA.

Each map is printed in four sheets. Size when joined up, 65×58 inches.

Prices: - Coloured sheets, 35s.

Mounted on rollers and varnished, 45s. Mounted to fold in morocco case, 60s. Mounted on spring roller. £5.

These maps are admirably adapted for the walls of private libraries or public institutions, and are already largely used in Government offices and by the leading commercial firms of the world.

London: EDWARD STANFORD, Ltd., 12, 13, & 14, Long Acre, W.C. Cartographers to His Majesty the King.

Digitized by Google

